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MENTAL CONTROL OF THE BODY

V. H. WHITE

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MENTAL CONTROL OF THE BODY OR HEALTH THROUGH SELF-CONQUEST

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BY
VILLETTE HUTCHINS WHITE

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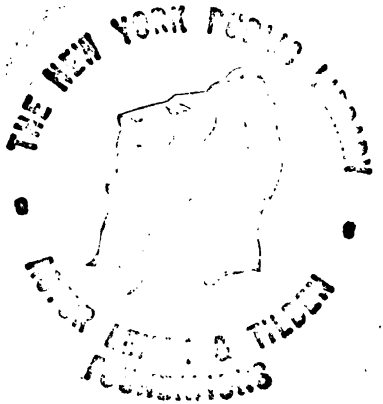

THIS BOOK IS DEDICATED WITH DEEP SYMPATHY,
BUT WITH ABOUNDING FAITH, TO ALL WHO
SUFFER; WITH THE EARNEST HOPE
THAT MANY MAY FIND THROUGH
ITS STUDY FREEDOM FROM
PAIN AND SURCEASE
OF SORROW

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FOREWORD

THE indulgence of the reader is asked for a brief statement of the facts leading to the writing and publication of this book.

Only the necessity of giving proof of my knowledge from experience of the practical value of the method of cure set forth in this book forces me to give this personal testimony.

After ten years of invalidism, during which I had the more or less constant attendance of physicians, I found this way to health.

Many years before, in desperation from long continued suffering, I had been persuaded to try another form of mind cure, but did not find it suited to my needs, so now felt no desire to seek help from that quarter.

However, I had always believed that there must be some way in which to avail ourselves of God's promises for the body, if we only knew how.

The great incentive which now gave spur to my efforts was the failing health of my only son, whom I wished to be able to help.

A kind friend, an earnest member of the Baptist Church, taught me very simply how to give the self-treatment. She had been greatly helped by Mr. D. W. Starrett, a mental healer, who had taught her, as he does all his patients, to secure health through the use of the will upon the body.

She called the system Scientific Mental Therapeutics, but gave me in a single short interview merely the commands in a simple form, so that I had no knowledge whatever of the underlying principles till subsequent research revealed them. As will be seen on reading, this system has no connection whatever with any healing cult, but is really an approach to the subject from an entirely different angle.

Through following my friend's instructions and the general principles herein outlined, a great physical and spiritual uplift resulted. The vicious circle was broken, and I was lifted entirely out of the rut in which

so many years had been spent. Though the realization of my new-found power came suddenly, strength returned gradually, but a faithful use of the mental means alone finally brought established health, and has been sufficient for all physical needs ever since. My son also soon learned to use the same method of self-help and was restored to his former health and vigor, and later many others found health in the same way.

We have learned that the way to physical as to spiritual health is through coworking with God and so helping to answer our own prayers.

To control the body consciously is not to detract from the power and province of God in the life, but is allying ourselves with his omnipotence and depending upon his constant presence, knowing that "we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us."

"To do our best, and leave the rest" is always the divine plan. In an effort to understand the experience which had come to me

and mine, serious studies were undertaken and pursued which soon revealed the fact that we had unwittingly obeyed the laws of mental control of the body.

The reader is advised to extend his knowledge and strengthen his faith by reading some of the many books on mental healing from reliable scientific sources that are now before the public. Such investigation will throw great light upon his mental and bodily constitution.

The aim of the author is set forth in Chapter First, but it may be well to state that it is not intended to antagonize any profession or class.

The great value of scientific investigation is fully recognized and an appeal made for further application of its discoveries to the needs of the world. Nor is it the purpose either to combat or support Christian Science, New Thought, or any other healing cult, to which incidental reference may be made. The book aims to teach a system of Mental Therapeutics in harmony both with the most advanced scientific thought, and

with the Word of God, and which would in no way tend to unsettle religious faith or Church loyalty.

It has long been the author's conviction that it is most ungracious of any church or individual to deride the efforts of others to relieve suffering, while offering nothing upon their own part. A recent letter from a Methodist friend says, "I firmly believe God does not intend or wish people to struggle along year after year burdened by ill health. Jesus would never have healed if that were so. But the average minister is afraid to touch the subject; hence the people are flocking to the Christian Scientists.

"I think it time the church should awaken to the fact that God cares for the body as well as the soul."

The people are demanding instruction and help along physical lines as their rightful heritage, and this need must be met in some way. It is hoped that this may be a sort of practical handbook, which in connection with some exhaustive treatise, as Sadler's "Physiology of Faith and Fear," could be

used in classes, either in private or in the churches.

The writer does not assume to be either a theologian or a scientist. But the matter of the book has just two sources. It is drawn from the best and most recent authorities in the scientific and religious world and from the undoubted facts of personal experience.

The great systems of religious as well as scientific thought are based upon ascertained facts, either of consciousness or of research. The great test to which everything is being subjected to-day is that of experience. Through years of suffering and final victory the writer has had ample opportunity to test all this volume contains; and it has been written in the attempt so to interpret those experiences in the light of modern research into the relations of mind and body as to recommend itself to other sufferers, and especially to the churches of all denominations. So much for the obvious reason.

But a deeper and more compelling motive is in the conviction that it is a duty which cannot be evaded without condemnation.

We believe that God often leads his children through fiery trials, into the fuller light of His Will. To discern His purpose and to fulfill it is the Christian's goal. "Someone must struggle that others may win," and to have gained from life's experiences, however bitter, something that will help others on its rugged path, is reward enough.

It is the writer's earnest hope that many may here find help for themselves and others, and become members of that great host who shall publish "good tidings of redemption and release" for body as well as soul.

"Hast thou had a kindness shown?
Pass it on!
'Twas not given for thee alone;
Pass it on!
Let it echo down the years,
Let it dry another's tears,
Till in heaven the deed appears,
Pass it on!"

I

THE AIM

MENTAL CONTROL OF THE BODY

CHAPTER I

THE AIM

IN attempting so ambitious a project as offering to the public another book on Mental Healing, the only sufficient reason is its purpose, which is to present the subject in such a simple, practical manner that it may be understood and grasped by the masses of the people, but more especially by the members of those great denominations which form the vast bulk of Christian believers.

Bodily healing is not the exclusive possession of any sect or cult, but is for all humanity and was evidently originally intended to be as universal as salvation for the soul.

The subject, in the past, has been surrounded with so much of mystery and super-

stition, that thinking people have hesitated to approach it for fear of being led into fanaticism.

However, the extreme advocates of healing have done the world a service by emphasizing its possibility and its importance to the race; but their imperfect views and practices have left many mental and physical wrecks along the way, and it is only as scientific investigation has patiently discovered and traced its possibility in the body itself that a really safe and sane foundation has been laid for a universal application of the truth.

At last the veil between religion and science has been rent, and what has heretofore been discerned only by the eye of faith now seems to be fully demonstrated by the word of truth.

It is hoped that the purpose of this book will commend itself to that large and increasing number of people who look with longing upon the movements outside the churches, which seem to offer help they do not find in their own communions, and tend

to stop the drift away from the orthodox churches, and "the faith once delivered to the saints."

There seems to be a dearth of literature on this subject, aside from the purely scientific treatises, many of which are too extensive and too technical for the ordinary reader.

This partly explains why the literature of the various healing cults finds such a wide reading. It is hoped that this book may fill this need to some degree, and that the reader may find in it the truth about healing for which he is searching.

The attempt will be made to show that healing through the mind, like salvation, is really a simple thing so plain that "the wayfaring man, though of simple mind, need not err therein."

One need not go outside of his own church to find it, nor take up any extensive study of obscure theories. All that is necessary is an intelligent understanding of a few basic facts, a vital faith in the possibility of cure, and a disciplined will to realize upon that faith.

Another object sought is to free the sick from either mental or financial dependence upon the healer, by revealing their own powers.

In the infancy of the race, men looked upon the priest as the one who held the issues of life and death, but in these later days they have been taught to depend upon Christ alone for spiritual help. Even so, the time is at hand when we shall find our physical needs supplied directly from the great fountainhead of life, without any intermediary.

This form of mind cure can be used in our churches without conflicting with any of our doctrines or creeds. Any earnest seeker, of whatever religious faith, if he fulfills the conditions, may find the help he seeks, and instead of interfering with his religion or his love for the church of his choice, he will find both far more satisfying.

To the one who seeks and finds this healing power within himself, a new field of labor will immediately open. Each one becomes a center of influence in his church or neighborhood, and can be a source of help and

inspiration to those in need. It is not always easy to approach those in sin, as there is a natural resentment which springs up to combat what seems like correction or criticism; but no one objects to suggestions of physical help, since while all do not wish to be good, everyone desires to be well, and almost invariably welcomes any proffered aid.

Most efficient service can be given by such a sympathetic friend to another seeking help, by instruction and encouragement, by suggestions of cure, by having a strong faith for the seeker, by prayer that grace may be given, just as the Christian worker helps another to "get through" when seeking salvation.

If we need scripture warrant, we find it in these words: "If two of you shall agree as touching anything ye shall ask of my Father, it shall be done unto you."

The care of the body is a sacred trust. We cannot despise or defile this temple without great loss. We are individually responsible for its condition. As children, we are under the control of parents and governors, but there

must come a time when we assume our rightful responsibility in this, as in all other matters, and it is only natural to suppose that the person who inhabits his own body can and should do more for its welfare than any outsider.

The matter of mental healing, in its last analysis, is strictly between the individual and his God, and it will be the earnest effort of the writer to point the way to the place and operation of the divine power upon the body.

Mental healing is not one final act, but is a process to be wrought out, in which the element of time is ever present. It is not something to be done for us from without, once for all, but something to be done within us daily, through the union of our own efforts with the divine elements ever present in ourselves.

It is our part to set in motion the God-given forces within, to coöperate with nature and so energize her processes as to secure and maintain health. To learn to use these forces as a method of self-help need not necessarily

bar one from availing himself of scientific aid, and in some cases one will do better if every earthly prop is not swept away at once. Everyone should be free to use his own best judgment, and it need not hurt his conscience to seek medical help, if at the same time he is doing all in his power to help himself. The conscientious physician will rejoice to find in his patient a disposition to combat disease, instead of weakly yielding to it, and often that attitude of mind will turn the scales in favor of recovery. Nevertheless there are a great many ailments which are the despair of the physician, and many reputable professional men are sending such patients to the Christian Science practitioner. It is to meet this need as well as to lay down the underlying principles of mental cure, by which the race may attain bodily health, that this work is attempted.

While the truth about mental healing is really so simple, the process of attainment is not so easy in practice. Its take courage, patience, an unfaltering trust in the Unseen, and a persistent faithfulness in using the

mental means. While the only absolutely necessary requirement to secure healing is the faith of the seeker, to maintain one's hold upon this blessing requires a high degree of self-control, a mind at rest and fully stayed upon God.

Mental self-mastery is the first essential, without which mastery of the body is impossible.

Let no one deceive himself into thinking that there is any magic process by which these results can be reached. There is no royal road to healing, any more than to learning. How many have turned away on finding that one must put forth effort to achieve! As one lady said, "I would so much rather take a pill, it is so much easier." It is easy to imagine what was in the heart of the Christ when he said to his followers, "And will ye also go away?" when they found the way of life a rugged, steep ascent.

Yet the rewards of effort to attain are so great and glorious that they are well worth the highest endeavor. To encourage all needy, aspiring souls to seek this highway

of holiness (wholeness) cast up for the redeemed of the Lord to walk upon, is the aim and object of this book, and in the earnest hope that many may find health and happiness in its pages it is sent forth.

"If I can ease one life the aching,
Or cool one pain,
I shall not live in vain, —
I shall not live in vain."

II

THE LARGER HOPE

CHAPTER II

THE LARGER HOPE

NO subject affecting the welfare of the human race is of more vital interest at the present time than that of bodily health. Were it possible to banish disease from the world, a large proportion of human misery would disappear. With physical well-being the sum of happiness would be immeasurably increased, and the world which is now to many only a "pent-up prison house" would become almost a Paradise.

Could the enormous expense caused by disease be done away with and the great host of invalids be restored to the possibility of self-support by becoming producers and workers, instead of helpless burdens upon the efficient and strong, what a long step would be taken toward solving the economic questions which press upon us from all sides! How many hearts would grow lighter, how many homes would be brightened, how many more willing

hands would help to do the world's work; how much would the cares of life be eased, and the whole course of existence be smoothed and sweetened, could sickness be overcome! If, in addition, it were possible so to teach the laws of health to the young of the present and future generations that they might be freed from the burden of weakness and suffering, would not all life be transformed and glorified?

This has been the dream of the race from its earliest history, but its realization has been long deferred. Science has long sought the goal, led on by the hope of decreasing if not eradicating disease. Much, very much, has been accomplished in certain directions; but while vaccination, serums, and antitoxins have helped to lessen the ravages of some diseases, others, such as pneumonia and cancer, have not proved amenable to treatment and are increasing in frequency and virulence at a terrible rate. It also seems as if one disease had no sooner yielded to the power of science than some new ailment comes in its stead, perhaps more obscure and in-

tractable than the one it has displaced. During the past, with few exceptions, humanity has accepted disease as an inevitable part of our earthly lot. The fatalist and pessimist have thought it a part of life from which there was no escape and have borne it, sometimes with the grim courage of the Spartan but, often, when hope has fled, have succumbed in dull despair to mental and physical bankruptcy and decay.

To the believers in a Divine Providence, sickness has been accepted as a mysterious dispensation, intended to discipline and chasten humanity, and so aid in the development of character. To those who have so believed, and have always been able to look behind a frowning Providence and see a smiling face, there is no doubt that sickness has had a blessed ministry. Some of the most perfect moral characters have been developed during the ordeal of lengthened illness and, according to their own testimony, they learned much of truth and the meaning of life which had never come to them in the years of health and strength. So we cannot

say that sickness has no place in the present world, since through pain and weakness some, perhaps many, have found a purer and a higher plane of living. Yet, when we look at the other side of the question and see the unnumbered millions who have found in sickness a leaden weight constantly depressing and destroying their higher aspirations, thwarting their worthy ambitions, making success in life impossible, filling their days and nights with torment, we do not wonder that to these unfortunates life seems an unequal battle and they go down to defeat. It raises the question whether the few who conquer do so because of physical suffering or in spite of it. And the query follows: Would not the acceptance of divine truth, and its incorporation into their lives, have the same effect, and thus many be saved to usefulness in the world?

There is a deep instinctive feeling in the race that sickness is undesirable, and all are trying to avoid or overcome it. The thought is rapidly growing in the minds of men that instead of blindly submitting to the ravages

of disease as a dispensation of Providence, it is something to be fought and overcome just as much as sin or poverty, or any other ill which afflicts humanity. A large hope is growing in the minds of many that disease may be conquered.

Our Christian forces are in the contest with evil, in all its forms. Our teachers and missionaries are girdling the globe with the knowledge of the truth which shall purify and elevate the race. The sentiment of a common brotherhood is touching all hearts, and a mighty effort is now being made to do away with the poverty which crushes and degrades so large a proportion of mankind. Why shall we not look forward to the time when the lovers of humanity shall also join in a mighty struggle against this dread foe of peace, happiness, and progress — bodily sickness?

With the growth of altruism and a concerted effort for the common uplift, why is not this the fit hour to help usher in the time when "there shall be no more pain"? Why should we refer all these promised blessings to the

future life? If we can enjoy the spiritual blessings of Heaven in the present time, to which many lay claim, why is it unreasonable or extravagant to expect that as the warfare against moral evil goes on to successful culmination, so will the warfare against disease terminate in bodily as well as spiritual perfection? Why is it any more unreasonable to hope for the redemption of the body than for that of the soul? We find a most wonderful and significant statement as a ground for this hope in the eighth chapter of Romans, where the Apostle Paul makes the following prophetic utterance: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God. . . .

"Because the creature itself shall also be delivered from the bondage of corruption into the glorious liberty of the children of God.

"For we know that the whole creation groaneth and travailleth in pain together

until now, and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves waiting for the adoption, to wit: *the redemption of the body.*"

Those who have felt the healing touch and have found the way to health and happiness realize the fulfillment of this prophecy in themselves and understand fully what the sweet singer of Israel meant when he broke out into praise to Him "who forgiveth all our iniquities and healeth all our diseases."

We also believe that the same Redeemer who taketh away the sins "of the world" also "bare our sicknesses," and that through understanding how we may coöperate with the Power "which worketh in us to will and to do of His good pleasure," we may step out into the glorious liberty of the children of God.

We believe that Christ is still the Great Physician, but that now, as ever, He works in and through the human mind and through the mind reaches the body. As we learn more of the mental and physical constitution of

man, we shall be better able to avail ourselves of this mental and spiritual power with which we are endowed, and which may be wonderfully increased by constant use, till, like the people of Christ's time, we shall glorify God who has given such power to men.

III

THE NERVOUS CONTROL OF THE BODY

CHAPTER III

THE NERVOUS CONTROL OF THE BODY

IT is not necessary to rehearse facts concerning the harmful influence of depressing mental states, since they are becoming familiar to all.

Nor does it seem necessary to claim that mental conditions are the cause of all illness.

One of the gentlest of ladies happened to mention to a friend — an enthusiastic adherent of a healing cult — that she had a bunion; to which her friend replied, "Oh, you must hate somebody!" A little common sense would have suggested that an ill-fitting shoe, and not a state of mind, was responsible for the trouble. So there may be many immediate causes for disease aside from mental states.

What the world desires and needs to know is how to overcome illness through the power of the mind, and so build up the health of the

body as to give it an inward resistance and thus render it immune to disease.

Science teaches that the body is run and controlled by forces within itself, that the motive power consists in mental energy, generated in the central nervous system, whence it is transmitted through conducting channels to every tissue, cell, and organ of the body, vitalizing their every action.

It is only a fair conclusion that anything which affects the brain adversely will limit its output of nervous energy, entailing suffering upon the rest of the body. The most familiar illustration of this fact is to be seen in the student who burns the midnight oil, thus consuming all his nerve force, only to find himself physically impoverished.

In these days of high pressure, many unfortunates come into the world lacking sufficient power to run the bodily machine efficiently, and are practically invalids from the first, through no fault of their own.

But the Creator has not left us without hope or help, since within us he has placed all the elements necessary to secure and

maintain health if we but knew how to use them.

In the blood are all the materials for building up the physical structure; in the various glands, substances are formed to meet special needs, which act as stimulants to nature's processes.

It is even claimed by Dr. Abderhalden, an eminent German physiologist, that the body has the power of natural diagnosis, and that when disease impends, special antidotal ferments are formed and thrown into the circulation to counteract the threatening conditions.

Dr. C. W. Saleeby, an English medical writer, says that the only curative drugs are those of the body's own making. The extracts and serums prepared from the organs of healthy animals and administered to supply a lack in the corresponding organ of the human being, show how this idea is growing in medical circles. Extracts from the thyroid gland of a sheep, pepsin, pancreatin, and adrenalin from other animals, and even white corpuscles developed from the blood of a

horse, are administered, as being of physical origin and hence capable of meeting a physical need in man.

While this may be the most advanced method of medication to-day, the fact remains that it is not considered good practice to do anything for the body which it is able to do for itself. This evil is seen in the use of pepsin and predigested foods, which after a time cause the stomach to "lie down on its job."

The body should be forced, if possible, to take care of itself and upon the nervous system falls the task of regulating and sustaining all the vital processes.

The force which is always at work is called by Dr. Sadler neuricity, by others electromagnetism.

It resembles electricity in its manifestations, but for the sake of simplicity will be spoken of as nerve force, or energy. Since it flows from the brain, it can never be distinguished from mental energy, and while much of its action is automatic or unconscious, yet a wonderful intelligence is shown in its

operations. "The bodily organs are constantly stimulated to perform their functions by nervous impulses passing over the sympathetic nervous system."

This fact is the foundation upon which are built the schools of osteopathy, chiropractic, and mechanotherapy. Any interference with the nervous flow means an enfeebled organ. So the spine, from which proceed the vasomotor nerves, is manipulated, its vertebræ and adjacent ribs are adjusted, the spinal nerves are stimulated by deep pressure, the nerve impulses set in motion, thus increasing circulation and nutrition.

An osteopath was asked, while giving a treatment, what he was trying to accomplish, to which he replied, "I am releasing the life forces."

In the words of Dr. Schofield, England's most eminent authority on nervous diseases, in "Nerves in Order": "Nerve power is the very force of life, and if it fail, life fails. However perfect the machinery, it is useless if there be no steam, for after all it is the nerve force that drives the body. Nervous

breakdowns are responsible for all functional diseases, as well as often being a contributing cause in organic disease."

A typical treatment by a well-known practitioner of hypnotism may illustrate this point:

After putting his patient into a passive, relaxed condition, he talks to him as follows: "You probably do not realize that your brain or mind controls the muscles, nerves, and blood vessels of your entire body, but it does. Just as your brain or mind unconsciously controls your heart's action, your breathing, and your circulation, so does it control all other parts of your body. There are running to and from the brain innumerable nerves or wires to all the different parts of the body, just like telephone or telegraph wires. The brain, or mind, sends messages to and receives messages from all these different parts consciously or unconsciously." When the patient's will is completely yielded to the hypnotist, he proceeds to send suggestions to the mind, and through his stronger will to supplement and strengthen the force

of the messages already passing. The undoubted fact is that these orders are received by the brain; and, finding no hindrance in the relaxed body or the passive mind, they are carried over the nervous system and serve as stimuli to the nerve centers which control the body.

What is this but an outflow of energy, stimulating the lethargic organs to greater activity?

Let one receive an injury, as a bruise, the sensory nerve instantly sends a message to the brain, which in turn immediately stimulates the center of circulation, which sends out a message to the blood supply. The response follows in the congested area around the bruise, which is nature's method of cure, by building up injured tissues through the restorative power of the blood.

Mental physiology has amply demonstrated that these messages, orders, or commands are constantly flashing throughout the body, and it is by means of this intercommunication that the automatic processes are maintained.

The vital question for the reader is to know whether he can draw upon his own mental resources, and, using his own mind and will, instead of depending upon the hypnotist or healer, influence his body for good. Can he consciously start nerve currents flowing from the brain that will either directly or indirectly reach nerve centers and wake them into renewed life?

All great authorities say that every function of the body can be affected by the emotions, but at the same time say the emotions should be controlled. Something more than a mere mental state is needed to energize the body.

There must be a mental power sufficient to overcome nerve inertia, to stimulate inhibited nerve action, to increase circulation and give tone and vigor to all the vital processes.

Dr. Sadler says: "Any power gaining control of the brain and nerve centers will be able eventually to gain control of the entire body. Not only are the brain and its associated nerve centers the recipients of all the impulses

coming in over the nervous system, but they are also the seats of authority from which the mind sends out all mental messages to the remotest cells of the body."

Physiologists dispute the power to influence directly through the will the functions which are under the automatic control of the sympathetic system, and we need not question their dictum.

One cannot say, "I will circulate my blood," "I will digest my food," and accomplish anything, but nevertheless it is possible to affect all these functions indirectly, through stimulating by the will the nerve centers controlling them. We can consciously send imperative messages by way of these great nerve centers, which will be obeyed, and in time the whole body can be made subservient to the will.

In learning to exercise this power over ourselves, we prove our kinship with God, of Whom it has been said, "Law is the manifestation of His mind, force the movement of His will."

Great thinkers hold to-day that the only ultimate force is in the energy of the divine Will, so that in striving to use our own wills in harmony with the laws of our being, we are truly partakers of the divine nature.

IV
THE TRAINING OF THE WILL

CHAPTER IV

THE TRAINING OF THE WILL

"If you think you'll lose, you're lost;
For out in the world we find
Success begins with a fellow's will;
It's all in the state of the mind."

THE need of training the will is not always fully realized, but its education is really of far greater importance to the individual than that of his intellect.

Religion alone adequately inculcates this necessity. The gospel was proclaimed at the first as being for "men of good will."

Christ said, "He that willeth to do the will of my Father shall know of the doctrine."

All genuine obedience to authority is through the will. The great Teacher said, "Ye will not come unto me that ye might have life."

We are urged to "strive, to enter in," which implies strenuous exertion of the will.

We are told to ask that it may be given unto us; to seek, that we may find; to knock that it may be opened unto us. The parable of the man coming at night to ask for bread plainly states that it was because of his importunity that his request was granted; in other words he would not be denied. What is this but an encouragement to put forth the will in the strongest possible way; in other words to come boldly to a throne of grace?

This note is struck constantly from the first to the last of the Christian revelation, till in its closing pages the gracious words ring out: "Whosoever will, may come and take of the water of life freely," which life is as efficient for our physical as for our spiritual needs.

J. Brierly, in "Religion and Experience," writes on this subject: "The human will is of all things in this earth the most wonderful, the most sacred.

"To add to its resources, to open up to it the way of inner reinforcement, should be the one supreme object of spiritual educa-

tion. For it is here, in this secret place, man touches his godhood.

"It is here in the soul's innermost, holiest ground, when with this single, invisible force he meets the onset of passion, the craven voice of his fears, the solicitations of the world, the threat of foes, with his invincible 'I will,' that man shows his kinship with the God who made him."

Again, "The will feels itself most divinely free when it mysteriously realizes its unity with the universal Will, out of which itself has come. It is by this reinforcement and spiritual direction of the individual will that man will eventually fight down all his foes and come into his Kingdom." Further, "What is wanted in the individual is not less will, but more and ever more of it. There is no character in subjection. It is in volition, the subtlest, mightiest, most wonderful thing in the universe, in the fullest, freest, most reasoned exercise of it, that man's value really consists."

Brierly insists that through this power it is possible to recreate one's temperament, and

appeals especially to those who naturally tend to melancholy. To such he says, "But the melancholy man has his remedy. It lies in the daily energy of his will. When the black thoughts come, a strong volition, like a breeze from the north, will sweep away the clouds. We can will the thoughts which are to come to us, the memories on which to feed, and the prospects for the mind to gaze upon. Our world will change for us by the constant repetition of this process.

"If we *will* to be cheerful, to banish the unwholesome fancies, the brooding resentments, the sense of slights and injuries, and instead to summon to our thought the causes of gratitude, the sense of the good in life, the reason for aspiration and hope, we can do it.

"It is in this way that men create their world, and make a good one or a bad one of it, apart from all consideration of external fortune. They have made it by making themselves."

Dr. Powell of Hobart College writes: "There is only one way to character, and that is through the will. But we fail to use

the will. From disuse it becomes weak, and when the great occasion comes, we are not equal to our rôle."

Ibsen expresses the same thought in these lines:

> "It is will alone that matters,
> Will alone that mars or makes;
> Will that no distraction scatters,
> And that no resistance breaks."

Were it not for the possession of the will, personal responsibility would be a hideous impossibility. As it is, God has ennobled and dignified man by making him master of his own destiny.

A recent writer puts it in these strong words: "You have to educate yourself. Your mind is yours and can be used only by you. You must make your own decisions and abide by the consequences of your own acts."

An eminent physician recently told a patient: "I cannot make you well unless you make yourself well."

You alone can regulate your habits and make or unmake your health.

Said a Brooklyn preacher, offering his

parishioners communion: "I cannot give you the blessings and benefits of this holy feast. You must appropriate them for yourself. The banquet is spread, help yourself freely. You may be taught by a teacher, but you have to imbibe the knowledge. He cannot transfuse it into your brain cells. You have to master your own faculties and solve your own problems."

By what other power can personality be created and developed except through the intelligent, individual will?

Nowhere is an absolutely inflexible will of more value than when endeavoring to recover lost health. Dr. Schofield says, "A strong will is a good therapeutic agent," and when disciplined and directed it gives one a sense of power and self-reliance that can never be felt so long as one depends upon any sort of a healer.

Hypnotism is said to paralyze the will by inhibiting the action of the brain and substituting the will of the hypnotist.

The Immanuelist, Christian Scientist, and mental healers of every school attempt to do

for the patient what he should be taught to do for himself. The vast majority of people are in complete ignorance of their powers, and must look to the conscientious students of the mind to be taught the use of the will and through it mastery of both mind and body.

It would seem that the great body of physicians would welcome this arm of power, and would teach their patients to help themselves through mental hygiene, as well as by any other means. A few have become pioneers, and are adding to their success by teaching their patients to control their bodies through autosuggestion, and by using the methods herein outlined.

Dr. Schofield strongly indorses this method as follows: "Autosuggestion is available to a large extent in the early stages of nerve and mind troubles and may be most successfully carried out if conducted systematically. . . . Suggestions vigorously and determinately given, even when there is little faith in the process, have often a marked effect." Suffering humanity lifts imploring hands to

the medical profession, saying, "Teach us, lead us to where we may realize the abundant life! Teach us the necessity of self-mastery, how to emancipate ourselves from fear, how to use our God-given powers to keep the temple of the body whole, and a fit place for the abode of the Holy Spirit!"

Hoffman says, in "Psychology and Common Life": "In days gone by disease was treated by external applications, as plasters, poultices, cupping, etc. Later, medicines were administered through the stomach, then by hypodermic injections; but in the time to come, the wise physician will apply treatment to the brain, the central power house of the body."

If the brain be indeed the "power house of the body," the man to whom it belongs should know how to run its machinery, how to turn the power off or on, how to direct its energy throughout the body, and it should be subject to his will alone.

One need not fear to use his will to regain health, since everything goes to prove that he would be acting in harmony with the Divine

Will. Our Heavenly Father just as surely wants us to be well as to be good, and He has set His seal to that fact in the tendency toward recovery upon which we can always count, since remedy is a fundamental law of the body.

This should be the settled conviction of every seeker after health.

So long as we weakly pray, "if it be Thy Will," we shall not make much progress. Who would think of praying, "Save my soul, if it be Thy will"? Rather, one should come with confidence to the throne from which flows the healing stream and say at all times, "Thy will be done in me!"

To believe that God afflicts us with sickness is to dishonor Him and doubt His love and mercy. Health, and not sickness, is normal and will follow when knowledge of all the physical and mental laws of health leads to obedience to them.

So, since the state of our bodies becomes a matter of our own volition, we have a fresh incentive to cultivate this power.

It is an appeal to the self-interest of every-

one. It is as if God said to each of us, "Why will ye die?" "Come, now, prove me herewith, if I will not pour you out a blessing that there shall not be room enough to contain it." He invites us to test his offers by an experimental or experiential process in which each may find health of body, through confidence in the law written in our mental and bodily constitution, and a determined purpose to obey them.

But let him remember that "He that wavereth is like a wave of the sea, driven with the wind and tossed; let not that man think that he shall receive anything of the Lord." Emphasis has been laid upon the necessity of a well-trained will because it is only through this power that the inner discipline which results in self-control can be carried on. Let no man who flies into a rage at the least provocation, or who leads a life of self-indulgence, expect to attain self-control at this point. Nor can the selfish, fretful woman who lacks patience and consideration for others get very far along on the road to health by this route.

To assume and maintain mental control

of the body is no child's play, but calls for the very best there is in one to achieve success.

Yet every step toward the needful self-mastery is a reward in itself, since it is right in line with our upward progress in the religious life and brings us that much nearer the goal.

V

THE PLACE OF THE WILL IN MENTAL HEALING

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THE basis of all mental cures is the establishment of one's self-control, or securing the mastery of both mind and body either by the help of a teacher or healer, or through one's own efforts. This is made possible through the operation of the law that mind is superior to and can control matter to an extent not yet fully understood, but certainly the matter of the body.

In trying to understand the scientific basis of mental healing we are greatly helped by the researches of the modern psychologists, who in their study of the mind have made many great discoveries.

Dr. Boris Sidis, of Harvard University, is one of the greatest authorities in our land, and speaks from experience, as he has been wonderfully successful in restoring people to health through his scientific appeal to the

mind. As a result of his own experience and observation, he announced his doctrine of *reserve energy* as follows: "According to this doctrine, each of us possesses a stored-up fund of energy of which we do not ordinarily make use, but which we could be *trained* to use habitually to our great advantage."

Dr. Sidis contends that it is by arousing this potential energy that the patients whom he treats are cured, and he further insists that it is actually possible to *train* people to draw readily and helpfully on their hidden energies.

We must acknowledge the truth of this doctrine when we consider how a frail mother will endure long vigils in the care of a sick child, or how sudden disaster will often call forth powers hitherto unsuspected.

There are well authenticated cases of bed-ridden invalids being cured by a sudden access of strength which enabled them to get out of bed and to a place of safety in case of a fire.

The writer knows definitely of a woman badly afflicted with a form of hypochondria, imagining herself to be very sick and help-

less. One morning her long-suffering husband picked her up out of her bed, ran with her in his arms to the edge of a lake near which she lived, and threw her into the water. The shock and her indignation so roused her latent energy that she scrambled out of the water, ran back to the house, and as the story goes, was well ever after.

Such instances and many others which could be cited indicate that the reserve power is really in the will which can be brought into action by hope of recovery of health or in great emergencies.

Every physician knows that if the will to be well is present with his patient the battle is half won. But closer study has revealed the fact that while the unaided will can do much toward recovery, especially in maintaining a cheerful and hopeful attitude of mind, much more can be accomplished by setting to work the agencies of health placed within our bodies by a wise Creator, thus becoming "workers together with God." Some writer has called this indirect procedure a "flank movement."

The most advanced thought of to-day is that it is possible for us to control our bodies through the will and so secure and maintain health. It is believed that our bodies were intended to serve us, not to tyrannize over us; that we should have dominion over the flesh and not be its victim. Paul said: "I keep my body under that I may bring it into subjection" (meaning subjection to his will) in order that he might make it the instrument of the soul. The principle that we should control the bodily appetites and passions is well-nigh universally recognized. Why is it not just as true that we should be able to set our physical houses in order and bring about that harmony within which means health?

Sickness is really mutiny in the life-boat, and should be quelled with a firm, strong will. We know that our eyes and tongue, our limbs, our hands and feet, are the servants of the mind and absolutely under the control of the will, but it is equally true that the heart, the lungs, and all of our internal organs have just as definite functions to perform. In a

state of health these functions are performed automatically, but if sickness occurs, the body may be restored to its normal conditions, and all its organs forced through the exercise of the will to do their share of the work of maintaining the health and strength of the body.

Heretofore the problem has been to know how to bring the will to bear upon the body, and it has taken much research and experiment to find a solution, yet when found it is so simple that it seems strange indeed that it so long eluded the earnest seeker after truth. It has at last been definitely proved that the body is so constituted that it can be brought entirely under the control of the will through the brain and nervous system, and it is evident to those who have looked deeply into the subject that this was from the first the design of the Creator dimly understood for ages, but now fully revealed. This form of mind cure into which we are inquiring is based upon well-known physiological principles and is capable of scientific proof.

In the common school physiology (Cali-

fornia State Series) under a section concerning the part the will plays in bodily acts, it says: "When we wish to move any part of the body, the first thing to do is to *will* to do it. The act of willing to do anything sends nerve currents, or impulses, along nerve fibers to the part to be set to work." Also: "The nervous system may be compared to a telegraph system. Nerve impulses (starting through the will acting upon and stimulating the brain) pass along the nerve fibers as electric currents travel along the wires. The ganglions which receive and send impulses are similar to the offices which receive and send out electric currents."

The function of every organ in the body is controlled by mental impulses or nerve currents flowing from the brain and transmitted over the nervous system.

We are not conscious of these nerve currents which are constantly passing through the body, but we have just learned that it is possible to consciously start a new nerve current or impulse toward any part of the body through willing to do so. If we can *will*

the hands to work, or the feet to walk, is it not reasonable to suppose that we can will the stomach to perform its function of digestion and, by so doing, send a nerve current which shall give it power to obey? These results in former times have been brought about by hypnotism and by suggestion to the supposed subjective mind, but now it is known that the brain and the whole nervous system are constituted so as to carry out the dictates of the will.

In the skull are the three divisions of brain matter: the cerebrum, where original thought is born and the higher mental processes carried on; the cerebellum, the reservoir of the special senses and the source of the planning, driving power of life; and at the base of the brain are the nerve centers controlling circulation, respiration, the heart's action, also the centers controlling vomiting, digesting, perspiring, masticating, and swallowing, as well as the emotions of depression, joy, sorrow, and weeping. All of this nerve matter is closely connected in the spinal bulb, which is usually called the medulla oblongata.

It will be seen that in this small portion of brain matter lies the control of the body. In a state of health this control is automatic, but where the medulla abdicates the throne, anarchy, as in some form of illness, results. Such ailments as shaking palsy or St. Vitus dance are familiar illustrations of this lack of control. One writer compares the medulla and the sympathetic nervous system to a horse and rider: the horse does all the going, but the rider guides the horse. If the rider drops the reins, the horse runs away. Just so, the nerves do the work but the nerve centers in the medulla hold the reins and keep the nerves steadily at their tasks.

Sometimes the upper brain is called the Superintendent of the body, which gives commands to the medulla as to a foreman, which passes on the orders to the nerves, which as faithful workmen execute the higher will. Here, then, we have in a few words the physiological basis for the application of the will to the body. The exact way in which it acts is clearly stated by William Hanna Thompson, M.D., in his great work, "Brain

and Personality," as follows: "The human will is a specific brain stimulus more potent than any other. It excites the higher nerve centers in the gray matter of the brain, and they in turn control the working of all the lower nerve centers in the spinal nervous system. The medulla takes the orders and executes them through the ganglia along the spine and the solar plexus. Whole tracts of nerve fibers descend from the brain, coursing along the nervous strands of the cord till each fiber ends at but not in a spinal nerve cell. Forthwith that nerve fiber rules the spinal nerve absolutely by directing how it is to act, and do this or that according to commands coming from above." That is, if we wish to move or to affect any part of the body we must will that the special effect be produced. The command will then be carried as a message by the faithful servitors and obeyed by the lower brain and nerves. It is in this way every habit in life is formed.

Thus, by the training of the nervous system, the child learns to walk and to talk. Thus we train the hands to knit, to play

the piano, to write, and do all kinds of useful work. At first so difficult, these processes soon become automatic or, as we say, they become second nature and, being carried on by the basal ganglia, we do not have to consciously direct them by the will.

By just the same process we can train the nerve centers controlling the internal organs of our bodies, and so form habits of health. The great difficulty is that in ignorance of our powers most of us, sooner or later, form the very bad habit of being sick, and, as in everything else in life, it is much harder to break a bad habit than to form a good one. But the young can be taught to form good habits of health through self-control, and the mature can break the bondage of illness when they realize that the remedy is within themselves, if they are willing to make the effort. But here as elsewhere we must pay the price. No great boon is attained without adequate search, and concentration upon the desired object is necessary. God says of Himself, "In the day that thou seekest me with thine whole heart, I will be found of

thee"; and in this search for health the same conditions prevail as in seeking for spiritual blessings.

Hear what a College President says about mental concentration: "Mental concentration is thinking to a point. Its supports are enthusiasm, interest, desire for achievement, health, strength of will. Mental concentration needs all natural buttresses, for the mind at every stage likes to wander. The will, however, is to nail the mind down close and hard to its thought. The heart is to prompt the mind to rejoice in definiteness and fixedness, even if it be hard for a time. The conscience is to be convinced that only by close devotion can worthy results be secured. Health is to be amply sufficient to fill up all the exhaustions made by long continued intellectual processes. In such a concentration the mind finds forces of which it had not been conscious. (Here we find again the doctrine of reserve energy.) It seems often to create new forces. It raises itself to the *n*th degree of power; it gets its second wind; its slow moving feet become wings; it runs with

the chariots, not with the footmen; and it does not become weary. The spirit of the very gods seems to fill its being; its sight becomes insight; it calls out the intellectual reserves; it discovers the truth of the remark of William James that each of us has resources of which he does not dream."

When such powers can be called out by the will, should we not cultivate and strengthen it and learn to use it for our mental and physical benefit? When through this power one is able to break the bondage of disease and steps out once more into the glad freedom of health, he is better able to understand the full meaning of Christ's questions to the sick of His day: "Wilt thou be made whole?" "What wilt thou that I should do unto thee?" and also His blessed assurance, "Be it unto thee even as thou wilt."

VI

THE EDUCATION OF THE LOWER BRAIN

CHAPTER VI

THE EDUCATION OF THE LOWER BRAIN

FROM the standpoint of the physiologist the matter of mental control of the body is really dependent upon the education of the lower brain.

During the past history of the race, attention has been given almost exclusively to the development of the intellectual and moral powers of the upper brain. It is said that the surface of the brain of a child at birth is perfectly smooth, but that as he learns to think and study, the organ of thought becomes creased and wrinkled and that later in life deep convolutions are formed as a result of his mental operations in forming and deepening brain paths along which the thought habitually passes.

We are told that brain cells are trained by use; that thinking causes a flow of blood to the special brain area employed; that the education of the mind is registered in the

brain tissue, and it is in this way that knowledge becomes a permanent acquisition.

Memory is not a matter of the mind alone, but in this existence at least is dependent upon the integrity of the brain cells.

This tendency of all mental states first to excite the brain, and then to leave a lasting impression upon its sensitive structure, explains why as life proceeds one tends to become accustomed to think along habitual lines.

The mind, at first sensitive and plastic, gradually falls into the grooves which the thinking has made in the brain. The brain becomes set; it grows increasingly difficult to take up new subjects of thought or study, until finally there comes a time when the man thinks as he must and not as he will, because his brain is no longer responsive to new impressions.

This theory of brain building throws scientific light upon the scriptural statement, "As a man thinketh in his heart, so is he," and it is at the same time a source of encouragement and a wholesome warning.

It points out the physical foundation of

permanence in character, showing the great danger of wrong thinking and living in early life, lest there come a time when it will be difficult if not impossible to modify brain structure and so change the current of the thinking. At the same time it gives great hope to everyone with higher aspirations to know that he is adding daily to his mental and spiritual resources; that these are an enduring possession, because wrought into his brain structure, and ready at any moment to answer his need. In other words, we build not only our characters but also our brains, and are responsible for both.

But the cerebrum is not the only portion of brain matter capable of being educated. The whole nervous system is simply an extension of the brain substance inclosed within the skull, and is under the control of the superior cells of the cerebrum.

It is known that but one half of the brain has to do with conscious mental processes, while the other half seems to be concerned alone with motor control of the body. This plainly suggests that the functions of one half

of the brain are similar to those of the motor nervous system throughout the body and of like substance and power.

It is now held that intelligence pervades the whole nervous system, and that it is this mind of the body which responds to the stimuli from the higher nerve centers, obeys the higher will as the servant obeys the master and so brings the body into subjection.

It seems more intelligible to think of this diffused mental force as being an exhibition of brain activity in the nerves than to call it the subjective, unconscious, or subconscious mind.

Indeed, recent psychology teaches that man has but one mind, having many latent possibilities. The most neglected portion is the lower brain, or medulla oblongata, sometimes called the primitive brain, in which are found the centers controlling the automatic processes of the body and also the seat of the emotions and instincts. It is the seat of procreation and the intuitions and other instincts and emotions, and in some ways links us with the divine more closely than any other part of

our physical being. The control of these propensities is one of the highest duties of life, and when attained most clearly distinguishes man from the brute creation.

For ages the operation of this portion of brain matter has been considered involuntary, and the thinking of the upper brain has more often been a hindrance than a help to its humbler subordinate. But it is now believed that this brain, too, can be educated, and by the same teacher, the will. One cannot read Dr. W. B. Carpenter's book on "Mental Physiology," and Dr. Thompson's "Brain and Personality" without realizing that the will is the man, and upon its attitude and exercise depends his present and future destiny.

As the will spurs the student to intellectual effort, and stimulates and builds the upper brain till it becomes the responsive instrument of his thought, so the same power can be used to stimulate and educate the nerve centers in the lower brain till they too can be trained to perform their functions with perfect regularity and efficiency.

Dr. Saleeby says: "To educate the bowel is really to educate the lower brain, which is the only educational route to the upper brain."

This is equally true of every other organ and function under the control of the lower brain. In stimulating the action of the stomach through the will, we are really educating the center of digestion in the medulla. In quieting and calming the heart's action by controlling our agitation, and in opening the arteries by relaxation and vigorous commands, we are certainly training the centers of circulation in the same portion of brain matter. Thus can one cultivate the power of deep breathing and can also control perspiration by forcing the pores to open or close at will. To put it simply, this form of mental therapy is simply stimulating nerve action by the will, instead of by tonics, manual or mechanical means, or by electricity.

It seems clear that the road to health by mental means is through teaching the brain centers, whose duty it is to control the body, to respond to the stimulus from the cerebrum,

to take its orders, and to transmit them to their destination.

The power which alone can initiate and carry forth this work is the will acting upon the appropriate brain cells. So to use the will is to develop a new faculty, but why need we doubt its possibility when psychologists tell us that man is as yet an imperfectly evolved creature?

Professor Halleck predicts that the man of the future may make fuller use of all his powers and be as superior to his present self as the locomotive is to the stage coach.

VII

THE PHYSIOLOGICAL BASIS OF WILL CURE

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THE PHYSIOLOGICAL BASIS OF WILL CURE

A RECENT paper published a statement from Professor Edgar Lucien Larkin that there are now 10,000,000 people in the United States depending upon mental means for health. It is also true that there is a constantly growing number of physicians, entirely aside from the practitioners of Christian Science, the Immanuel Movement, and similar bodies, who find in the use of mental treatment a most efficacious aid in curing mental and nervous ailments. Some of them take the position that mental treatment can be combined with material remedies or other agencies. Others, as Professor Paul Dubois, M.D., began by using a variety of physical means, but finally became so convinced of the superior value of his method of treating by persuasion or reëducation that, one by one, he dropped all medication, massage, water cure, even hygienic measures, as

too slow in their action. He then abandoned electricity as worse than useless and finally used nothing but quiet, the rest cure, and a generous diet, with the mental means, thus really simply letting nature do the work, with the aid of the mind. He rejects hypnotism and suggestion and, instead, appeals to the reason and the higher nature.

He encourages the patient to believe that he can be cured. He thus induces a hopeful, restful state of mind, and by rousing the will power in the patient to stay by the treatment, he performs wonderful cures. Some are cured by a single conversation, many in a few days; some require weeks, according to the degree of impressionability. But it is a very bad case, really such as should be treated in an insane hospital, which will not yield. He classes among psychic or nervous diseases dyspepsia in all its forms, constipation, diarrhœa, enteritis, enteroptosis, neuralgia, palpitation of the heart, pelvic troubles, insomnia, melancholia, neurasthenia with all its variations, all hysterias, and finds them all amenable to his treatment.

Professor John Quackenbos, for twenty years Professor of Psychology in Columbia University, and afterwards practicing physician in New York City, in his book "Hypnotic Therapeutics," says he has treated seven thousand cases by hypnotic suggestion with almost uniform success. The range and variety of the ailments is very extensive. Among them are criminal tendencies and moral perversions, epilepsy, sciatica, neuritis, locomotor ataxia, diabetes, tuberculosis, cancer, and others too numerous to mention. While he does not claim to be able to cure organic diseases in an advanced stage, where a great deal of tissue has been destroyed, he says that the number of diseases known to be amenable to this form of mental treatment is constantly growing, and that he sees no reason why organic diseases cannot be aborted if taken in time. In all these varied modes of mental treatment, the effort is to encourage the patient to believe in the possibility of cure, to call forth his latent powers, by tapping the lower levels of reserve energy. In other words, to reëstablish the man in

self-control, by banishing anxiety, thus bringing about harmonious action of the organic functions.

Since it is a mental power which controls the body, it is a prime essential that the mind should be able to control itself. We dispute the claim made by some teachers that all disease is caused by the mind, since body and mind are so intimately related that it is often impossible to tell which is cause and which effect. But we affirm that the mind is the seat of the curative power, and if one expects to be cured by mental means, the mind itself must be cured first — at least, it must use its latent power.

It is impossible to cure a sick body with a sick mind, hence one should look well to the state of his mind before expecting results along this line. Up to the present time the appeal of the mental therapeutist has been made to the *mind* alone without knowing exactly what was the point of application of the mental stimulus, nor how the mind acted upon the body to bring about a harmonious adjustment.

Dr. Morton Prince, professor of nervous diseases in Tuft's Medical College, writes on this point: "Psychotherapy simply makes use of the normal mechanism of the mind and body, of the physiological machinery, to bring about a restitution of the disordered functions and restore the individual to health. Thus, suggestion can only make use of machinery already provided; it cannot create anything anew or do anything that is not in accord with the laws of the nervous system. As a method, psychotherapy is comparable in every way to what is now known as physiological therapeutics which has taken such an important place in internal medicine." Again he adds: "All this therapeutic procedure, of course, means the education or, perhaps better, the reëducation of the patient." The effort of the author is to teach the patient how to reëducate himself.

In the introduction to his last book, "The Law of Mental Medicine," Dr. Thomson Jay Hudson wrote as follows of the healing power within the mind, as energized, and used through faith: "Our aim should be to learn

something of the machinery through which this potent energy performs its work. It is obvious that if we had this knowledge, we may proximately know something of the modus operandi by which the mind acts upon the body in health and in the cure of disease. It follows that such knowledge will enable us to direct the healing energy more intelligently and presumably more effectively." He says further: "If I can succeed in discovering the fundamental psychological law pertaining to the control of the healing power resident in every man's mental organism and in pointing out the physical mechanism through which that power is exerted, I may hope to be able to indicate the most effective methods of practicing the healing art without the use of material remedies."

Mr. Henry Wood, one of the ablest of the New Thought writers, has long studied on these lines. In one of the early editions of his book "Studies in the Thought World," published in 1896, he made a prophecy which now seems almost startling, when he said: "In the early years of the 20th Century this

problem will be worked out, and we shall have a formula which will exactly state the method of procedure by which we shall be able to heal ourselves and others." We fully believe that this problem has indeed been worked out, and that the underlying psychological principle for which the scientists have been searching so long is to be found in forcing the bodily condition to conform to the will, through controlling and directing the life forces within. The first mental requisite is hope, for in this, as in the spiritual life, "we are saved by hope." Next, what Dr. Sadler calls a psychological faith, or a belief in the possibility of cure; last, and most important of all, the use of the will, which is faith in action, to accomplish the desired end. We believe these elements are present in every genuine case of healing, even though the person healed may not have fully realized it himself.

The *will*, as emphasized in a previous chapter, is the real energizing principle which, acting upon the brain, is communicated to the nervous system through the nerve centers

at the base of the brain and restores health by bringing about harmonious and vigorous action of the functions of the bodily organs.

Professor Olston, in "Mind Power and its Privileges," says: "We know that we can instruct the subjective mind to act upon an organ, and inhibit or increase its function. We can cause it to supply blood to a part and thereby nourish it and eliminate waste products." Skeptical physicians agree, if this be true, but little more is needed to cure disease. Again he says: "It is the function of the medulla and spinal cord to attend to the needs of the cells and the various organs of the body. Though this is done automatically, it does not signify that the will has no power over those functions." We have already learned through the investigations and conclusions of medical science that the *will* is a great brain stimulus and has power, when exerted, over the bodily functions and that the nervous system will respond and carry out the commands coming from the brain. Let us see what our great authority, William Hanna Thompson, says in discussing the evo-

lution of the nervous system. "At the top of the spinal cord, as it enters the skull, is developed the final supreme center of the entire system — that fit and responsible ruler of the whole wonderful and beautifully regulated spinal mechanism — that center in which a small injury would threaten life more than it would in the brain, as it may cause instant death, for the medulla holds the reins of the pulse and of the breath in its hands, while at the same time it acts as the intermediary between the various regions of the brain above and those of the spinal cord beneath," that is, receiving and transmitting commands, as pointed out in the chapter on the place of the will in Mental Healing.

Again he says: "The medulla oblongata sends a bundle of nerve fibers to the heart called the heart accelerators, which make it beat faster, while it also supplies an important strand of nerves which bridle the heart and make it beat slowly and deliberately. In the medulla there is the center governing the entire and most extensive system of special nerves which ramify on the coats of the

arteries and whose business it is to regulate the caliber of the arteries so that their diameter becomes large or small according to whether the part which the arteries supply needs more or less blood." In this statement of nervous control of the body we have in a nutshell the physical mechanism of mental cures for which Dr. Hudson sought so earnestly. He passed away with the goal just in sight, in 1902, for Dr. William Hanna Thompson's book, "Brain and Personality," was published the same year.

Dr. Thompson demonstrated theoretically, and we are proving practically, that cures are indeed brought about through understanding the relations of the brain and the nervous system to the rest of the body, and controlling its functions, either through suggestions or positive commands transmitted by way of the medulla and the sympathetic nervous system to every organ and cell of the body.

Professor Hoffman, writing in his book, "Psychology and Common Life," confirms our theory. He says: "The brain is composed of the cerebrum, cerebellum, and the

medulla oblongata. If the cerebrum be removed, the functions essential to the maintenance of life, such as breathing, eating, digestion, and the like, may all go on uninterrupted, for they are attended to by the medulla oblongata. But there will be no intellectual guidance or volitional control."

All this testimony is to the effect that the fore brain is the organ through which the will stimulates the nervous system to do its work, either in voluntary actions or in communicating impulses to the bodily organs to perform their work.

Dr. A. T. Schofield, another high authority on mental therapeutics, concurs in this view as follows: "The half involuntary organs are good servants, but very bad masters, and should early be trained to subserviency. If fairly healthy, anyone with a resolute will may easily teach them."

Referring again to our California State Series physiology, we learn that the heart is made to beat faster and stronger by the *nerve currents* that it receives through the sympathetic nerves. Since on another page it says

that we may consciously send an impulse or nerve current by willing to do so, does it not follow that we can make the will felt in every organ, every nerve and tissue, even to the minutest cell, every one of which is supplied with its tiny portion of nerve matter?

Again, with regard to the control of the circulation, the same author says: "When the muscle fibers of the arteries relax they lengthen; the artery becomes wider, and more blood flows through it. Now, these muscle fibers are under the control of the sympathetic nerves, which therefore regulate the amount of blood that goes to every organ."

Here, then, we have not only the physical mechanism through which to work, but we have the healing stream itself in the life blood which courses constantly through the veins and arteries, carrying the faithful soldiers, the white corpuscles, whose duty it is to fight for us, in destroying disease germs, bearing also the red corpuscles laden with oxygen taken in through the lungs. The

plasma, or liquid part of the blood, contains the nourishing materials for the tissues obtained from the food by digestion. The plasma in the veins also takes up the waste matter from the tissues on their way out of the body.

Thousands of years ago Moses said: "The blood is the life," while a modern scientist states the same fact in these words: "Circulation is the most important agency in the cure of all bodily ills. It is the basis of cure and health." In possessing this exact knowledge of the way in which we may secure health through knowing how to control the nervous system and, through that, the circulation of the blood, we are debtors to those who have sought so earnestly for it, and are truly "the heirs of all the ages."

The Spirit of Truth has been using both science and human suffering to guide humanity into all truth, and we are highly favored in receiving this rich heritage of physical healing. From this vantage ground of health and realized power we may look forward to still greater conquests, when by the power of the

mind under the leadership of the Master Mind, the whole world may be brought to a knowledge of the truth of our divine origin and our high destiny as the offspring of the Infinite.

VIII

THE RISE AND PROGRESS OF MENTAL HEALING

CHAPTER VIII

THE RISE AND PROGRESS OF MENTAL HEALING

IT may not be unprofitable to sketch briefly the rise and progress of mental healing in modern times.

The first to make use of the power of the mind over the body was Mesmer, who, about two hundred years ago, cured many by making passes over them with his hands. He believed that an invisible fluid passed from him to the patient. His knowledge of psychology was limited, and he neither understood nor explained the part the mind of the patient played in the cure.

Beginning with mesmerism, the knowledge of the relation of the mind to the body in curing disease and the methods of treatment have passed by successive gradations through hypnotism, suggestion in the hypnoidal state, that is, just preceding a state of genius hypnosis as practiced by Morton Prince and Boris

Sidis, to suggestion in a fully conscious state and finally persuasion or reëducation as used most successfully by Prof. Paul Dubois.

As these steps in the understanding of the human mind have been made, the mystery connected with the subject has been gradually eliminated. But we of the favored present day have come into a still fuller light. These early explorers into the realm of mind have builded better than they knew, and we are entering into their labors.

All modern writers on this subject have posited the healing power in the subjective or unconscious mind which they describe as an intelligence which directs all the lower intelligences resident in all parts of the body, and which controls all the organs and directs their functioning, even down to the minute cells which make up their structure. All mental healers make their appeal to that inner mind which some writers believe to be separate from, and others think to be only a different function of, the one mind of man. The latest science declares that there is this central intelligence, which presides over the

body, which is sleepless, ever alert for its welfare, which automatically controls the vital processes, not only keeping the organs at their appointed tasks, but superintending the work of repair, through directing the life forces in the body even down to the minutest detail.

Dr. Schofield, in his book on "Unconscious Therapeutics," identifies this intelligence with the vis medicatrix naturæ, or the healing power of nature. This power, he says, is the manifestation of the action of the unconscious mind in the tissues and organs of the body. This power, which some call simply Nature, is active constantly in all cures. It is shown in the healing of cuts and sores, the knitting of a broken bone, and in numerous processes which go on in the body without any outside help or interference. We call this natural, but as Augustine said centuries ago: "Nature is the will of God," and another ancient worthy truly said: "Nature is the healer of our diseases."

It is because this unconscious mind is so hidden and elusive that it is difficult for the

common man to realize and make use of its powers.

Psychotherapy, or soul cure, as practiced by the Immanuel healers, recognizes this teaching of science, and in their treatment the suggestion of cure is always made to this unconscious mind. They, in common with Hudson, teach that the peculiar characteristic of this mind is to believe whatever thought is impressed upon it. They suggest to the unconscious mind that it can cure the body, and by repeating the statement until it is fully accepted the work of restoration follows. All schools of suggestive therapeutics proceed on this hypothesis, that the power which heals is mental, and belongs to and is resident within the person healed. Hence the appeal is directed toward that mind or that part of the mind whose sphere it is to rule the body.

But still another upward step has been taken because of the fact that the so-called unconscious mind is found to be the subordinate and servant of the conscious mind. Its wonderful powers are being discovered and

are being consciously used at the behest of the sovereign will.

In the *American Magazine* of March, 1914, is an article by William Hanna Thompson, called "The Soul's Winning Battle with Science." He identifies this inner mind with the soul of man, which after long obscurity among scientists and literati is once more coming into fashion. Referring to remarkable recoveries through mental means which had come under his observation, he expresses this most suggestive and pregnant thought: "Pointing directly to previously unsuspected powers in the human organism, facts such as these point no less surely to the existence in the organism of an entity that can *manipulate* and *bend* that organism to its desire. In other words, that mind or spirit are not only superior to matter, but that the ego or personality is supreme within the man, and can force the body to obey its will."

Does not all this growth in thought lead us to the very position we hold to-day, — that the conscious mind can control everything below itself?

The discoveries of physiological psychology supply the last link necessary to prove the true foundation for what in the past has been largely theoretical.

Dr. Hudson, more than fifteen years ago, in his book, "The Evolution of the Soul," expressed the belief that the organs through which this subjective mind carried on its operations in the body were the medulla oblongata and the sympathetic nervous system, but he did not intimate that they were themselves subject to the direct control of the conscious mind.

The laboratory has since revealed the nature of the brain and its intimate connection through the nervous system with every part of the body. To illustrate this it is necessary to repeat some extracts in a previous chapter. Of this wonderful mechanism William Hanna Thompson writes: "Whole tracts of nerve fibers descend from the brain, coursing along the nervous strands of the cord till each fiber ends at, but not in, a spinal nerve cell. Forthwith that nerve fiber rules the spinal nerve absolutely, by directing how it is to act and

do this or that according to commands coming from above." Again he says: "The human will is a specific brain stimulus more potent than any other. It excites the higher nerve centers in the gray matter of the brain, and they in turn control the working of all the lower nerve centers in the spinal nervous system. The medulla takes the orders and executes them through the ganglia along the spine and the solar plexus." The greater significance attaches to these statements because he is writing only of the ordinary acts and motions of the body which he says are entirely subject to the behest of the brain fiber. This clear statement from such a high authority of the relation of the will to the brain, and the explanation of how commands are carried out by the nervous system, seems the most convincing proof of the possibility of mental cures, and the best possible explanation of how they are brought about. This, however, is but an exact scientific statement of what has been in the minds of other men.

Dr. W. B. Carpenter's view is that the cere-

brum does not act directly on the motor nerves, but that it plays downward on the motor centers contained within the axial cord, from which the motor nerves arise. He says, "Experiments seem to prove that the office of the cerebrum is not immediately to evoke, but to coördinate and direct the action of the lower centers, just as it controls the respiratory movements whose center is in the medulla oblongata."

Just so we believe the cerebrum can control every other vital process, through stimulating the medulla by a command given by the willing ego and transmitted and obeyed by the nervous system.

It seems conclusive that it is in this way that all cures through mental processes are wrought out upon the body. The intense desire, growing into a belief which becomes active in the will to be well, acts as a powerful brain stimulus, and finally energizes the whole body. "No psychosis without neurosis," — that is, no thinking without its effect upon the nervous system, is a proverb among psychologists. How much more true when the

thinking is of the intensity of seeking for health!

Does not all this seem to indicate that the thinking and willing process is the divinely appointed way in which man is to gain dominion over the flesh?

Dr. Caleb William Saleeby, in his book, "Worry, the Disease of the Age," says: "We may or we may not possess a theory which serves to explain how it is that the mind of the patient is able to influence his recovery from disease. For myself I think that a perfectly reasonable theory can be constructed. The more we study the processes of recovery, the more we are convinced that they depend, not upon the introduction of drugs from without, but upon the activity of forces within the body. In modern times we have come to discover that this power of the body to heal itself depends upon the ability of various organs in the body to produce protective and antidotal substances which destroy the poisons produced by microbes, or even kill the microbes outright; such a substance may be produced in the liver, or in the pancreas, in

the bone-marrow, in the thyroid gland, or elsewhere.

"But these tissues, like all others, are subject to the control of the nervous system. Their nutrition — upon which their activity depends — is absolutely at the mercy of the nutritive influence which the nervous system sheds upon them by means of the special nutritive nerves that are distributed to every part of the body.

"If we clearly bear this mechanism in mind we can readily discern a rational explanation — perhaps here completely stated for the first time — of the manner in which the mind is able to control the processes of disease." Here again we have a strong statement that the health of the body is under the control of the mind acting through the nervous system, and, as we know, stimulating the circulation and through the blood supply giving tone and vigor to every part of the body.

Thus scientific investigation has given us the undoubted proof of the physical foundation of all mental cures. Through this knowledge we pass from the realm of supersti-

tion and ignorance to a full understanding of our bodily constitution and our own God-given powers to control its condition. Is it not the strongest possible prop to our confidence in the power of the mind over the body to find that the physical structure is perfectly adapted to carry out the dictates of the will and to know how the cure is effected?

Is it not also true, as Dr. Schofield says, that mental therapeutics consciously used are better adapted to truly educated people?

While suggestion and autosuggestion and all forms of unconscious therapeutics will continue to be used, we are justified in believing that we have reached a higher round upon the ladder in understanding that one's own mind is the seat of power and that its energy may be released and directed by the noblest faculty of man — the will. When we fully realize this truth and act upon it we can at once correct any aberration from a normal condition of health, and the control of the body by the appointed forces and organs will become as automatic as any other well established habit. Is it extreme to believe

that this principle ruled in the healing work of the Great Physician, Jesus, the Christ? When the leper sought help, he said: "Lord, *if thou wilt* thou canst make me clean." And Jesus put forth his hand and touched him and said: "I *will*, be thou clean." He commanded the evil spirits to come out of the afflicted ones. He *rebuked* by his word the fever which immediately left the mother of Simon, and when he quieted the raging storm, His disciples said: "He commandeth even the winds and the waves and they *obey* Him." Did not these and many other incidents of His earthly ministry indicate that the motive power of His work was His will, reinforced by the will of Omnipotence in fulfilling the highest known law, that mind can control and manipulate all forms of matter for the benefit of man and the glory of God?

The Son of Man came not only to reveal God to man, but to reveal man to himself, by showing him his powers, his privileges, and his destiny; and we honor him most when we aspire most to fulfill his purposes concerning us. We have reason to believe

that Christ was never ill, in spite of all his burdens and sorrows and exhausting labors, and we can only conclude that this was true because He had perfect control over the flesh. He moved through life with a mind at perfect poise, His will in absolute harmony with the divine will, conscious not only of His power over others who came to Him in faith, but, first of all, master of Himself in every part of His physical and spiritual nature. Is it presumption for us who are Sons and heirs of God, and joint heirs with Jesus Christ, to aspire to attain a like power over ourselves, through obedience to the divine law of self-control! John said: "As he is, so are we in this world," and we have Christ's constant presence to help us to realize our desires to approach his likeness.

If you ask how is this to be wrought out, and how we are to realize what we fully believe to be God's will for us and in us, I can only refer you once more to Holy Writ. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God

which is your reasonable service. And be not conformed to this world, but *be ye transformed by the renewing of your mind*, that ye may prove what is that good and acceptable and perfect will of God concerning you."

IX
THE GROUND OF OUR HOPE

CHAPTER IX

THE GROUND OF OUR HOPE

AS we glance back over the history of the healing art from its earliest beginnings, we see not only great change, but, in recent years, great progress.

All that human skill can accomplish has been applied to the cure of disease. The span of life has been lengthened, and a vast amount of suffering relieved. The patient research of the scientist has revealed the constitution of the human body and its functions and has laid the foundation of every form of cure. Medicine, surgery, mechanotheraphy, and various forms of hygiene vie with each other in their efforts to heal, and all have their adherents.

But when all forms of human treatment shall have been tried and found unavailing, what shall the sufferer do? Shall he, to be consistent with his former ideas, pass quietly out of life rather than look about him and

seize upon something else which seems to promise relief? This is the question which thousands are asking to-day. The world is longing for a *cure* for disease, not simply for palliation of symptoms but for some knowledge or power which shall completely eradicate it at its source.

There are many indications that this boon so ardently sought for ages is being gradually revealed to a waiting, suffering world. The ground for our hope is in the growing belief that an "All-wise Creator has placed the remedy within the material house where the spirit of life dwells" (Dr. Still), and that we may learn to use it. Healing without material remedies has been in the world as long as we have written history, and it is probably as old as the race. In fact, this form of healing antedated medicine many thousands of years, and everything indicates that this was made possible by man's very constitution, and was a divine provision for primitive man. We know that the Israelites were without physicians and, from the beginning of their wanderings, were taught by Moses to seek

for healing from God Himself. All through their history we find this custom revealed, and it is probable that it was common belief and practice to a very late date. Certainly Christ found many who believed in divine healing or He could not, at the very beginning of His ministry, have succeeded in curing the many who came to Him. Very early in His public work, as recorded in the fourth Chapter of Matthew, the Word says: "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the Kingdom, and healing all manner of sickness and all manner of disease among the people. And His fame went throughout all Syria, and they brought unto Him all sick people that were taken with divers diseases and torments and those which were possessed with devils and those which were lunatick, and those that had the palsy; and He healed them."

Since, in another place, it is said that He did no mighty works, because of the unbelief of the people, it is conclusive that in many parts of Palestine, and among many of the

people, healing without physical means was generally accepted, even before Christ's time and before His character or His mission were understood. For three hundred years afterward the early church practiced the healing art as taught by the disciples. For many centuries it was lost sight of except in rare instances, but in modern times it is coming forth again in many forms.

In Europe, the development has been along purely scientific lines without emphasis upon its relation to religion. Eminent men in great hospitals in Holland and France have performed marvelous cures by means of hypnotic and suggestive therapeutics, and have fully demonstrated the amenability of a large class of diseases to mental treatment.

In America, strangely enough, physicians have largely avoided this method of treatment, confining themselves to material remedies. But in many different minds the belief in something higher and diviner has been cherished. The Mormon Church taught and practiced healing by the laying on of hands, as did John Alexander Dowie and his fol-

lowers. The Catholic Church has taught its people to offer a Novena to St. Anne, with fervent faith, and, by looking upon a bone or other relic, many have been able to throw away their crutches or their medicines and go on their way rejoicing.

Dr. Cullis, of Boston, more than a quarter of a century ago had a sanitarium where he took patients and treated them only by offering the prayer of faith, and many were restored. Faith-healing has many adherents, and is practiced by several bodies of believers, the best known of which is the Christian Alliance, whose members, as they say, take Christ as their physician and find in Him bodily as well as spiritual health.

However, the most aggressive advocates of mental healing are to be found in the movements known as Christian Science, New Thought, and kindred bodies. They are attracting many invalids and other inquirers, and even Dr. Thomson Jay Hudson, the eminent writer, who has done so much to make the new psychology readable, admits that they have made thousands of genuine

cures. While scouting their theology, as well as their psychology and metaphysics, as utterly inconsistent and absurd to a degree, he says it is useless longer to deny the fact that many have found great help from these sources.

Dr. Hudson, in his first book, "The Law of Psychic Phenomena," and in his last, "The Law of Mental Medicine," very clearly sets forth the explanation why cures are made in all these different ways. He says it is because of an instinctive, intuitive faith of the subjective mind, which, if appealed to strongly enough, responds by an outflow of reserve power, which revitalizes and re-energizes the body. For this reason it does not matter whether there is any curative power in the method or object employed or not, if only the confidence of the patient can be sufficiently aroused. He instances the work of the medicine man among the Indians who puts on his bravest array and beats his tom-tom before the tent of the sick until, in many cases, the tide of disease turns, and health is restored.

Memory serves to recall the eagerness with which buck-eyes were sought in early days and carried in many a pocket to ward off rheumatism. Often a child was rendered malodorous by the bag of asafœtida hung about the neck to secure immunity from infectious diseases. What different is this from the fetish of the savage or the rabbit foot of the African negro? And yet, who can say that the repose of mind secured by a belief in these prophylactic precautions does not have its effect upon the body in rendering it less liable to disease? A striking instance of the same character is told in the fifth Chapter of Matthew's Gospel. The writer speaks of a certain man who had been helpless for thirty-eight years, who lay waiting at the pool of Bethesda for the moving of the waters, in these words: "For an angel went down at a certain season into the pool, and troubled the water; whosoever then after the troubling of the water stepped in was made whole of whatsoever disease he had." What is this but an illustration of the fact that it was the *belief* in the minds

of the people which cured them and not because of any virtue in the bubbling of an intermittent spring? Seeing the man's expectation of cure, in case he could be placed in the spring, Jesus did not even ask him if he believed it possible, but simply said: "Wilt thou be made whole?" On receiving an affirmative reply, Jesus saith unto him: "Rise, take up thy bed and walk." This same naive, childlike faith was exhibited in the work of the apostles as recorded in Acts, fifth chapter and fifteenth verse, where we are told that multitudes of men and women brought their sick into the streets and laid them on beds and couches, that the shadow of Peter might fall upon them. Judging from the context, we are led to believe that all such were healed. Are we not fully justified in believing that their mental condition was the source of their healing and not because of any mysterious virtue in Peter's shadow?

Even to-day handkerchiefs are sent to be blessed by those claiming healing power and, on their return to their owners, cures are said to follow. Is not this a modern illustra-

tion of the fact that the belief in the mind of the person is the determining factor in all these cases?

In the past our thought has been centered upon the work of the agent or healer, and little attention has been given to the part played by the one upon whom the healing was wrought.

A careful study of the healing miracles of the Bible will show that even Christ Himself seemed never to heal against the will or without the coöperation of the sick ones or some of the near friends. To one He said: "Stretch forth thine arm"; to another, "Take up thy bed and walk"; to the lepers He said: "Go thy way, and show thyself to the priest." *And as they were going they were healed.*

Perhaps the most remarkable illustration of this truth was given by the poor woman who had an infirmity for twelve years, yet who had such wonderful faith that she was made whole simply by touching the hem of His garment in a crowd, and even without the knowledge of the Lord till after the cure was

wrought. Turning to her He said, "Daughter, be of good comfort; thy faith hath made thee whole."

The accounts of mental cures, both in sacred and secular history, point unmistakably to the fact that the necessary condition of mind is one of hope and expectancy of help — in other words of *faith*. It may be so very weak as to be scarcely recognized, but it is there or one would not seek relief through mental means. Granting this to be true, the question immediately arises: "Why should a false faith have the same results as a true one?" The answer to this question is that such results follow only when the faith is believed to be based upon the truth; when proven to be false and unreasonable, it loses its efficacy.

As the minds of men rise above the superstitions of the past, they drop their primitive and childish beliefs in charms and amulets, in the incantations of the savage, and the power of hideous music to expel sickness or drive out the devil. Instead, they look for the deep underlying principle which mani-

fests itself in the human mind as faith and accomplishes such mighty results. What is the explanation? what the power? It is to this question we must apply ourselves, and in the answer is bound up the truth about mental healing, for which the world is seeking as for hidden treasure. At last we know that the power is to be found in an intelligent understanding and application of the divine law of self-control or self-mastery through the supremacy of mind over matter, of the spirit over the body, and through the development of the latent powers of the brain in its control over the nervous system. It is still of faith, but no longer blind. Wide-eyed and expectant we look and wait for the still greater things which shall be revealed to us and in us. Through this conscious evolution of our faculties we catch a new meaning in the words of the beloved disciple, when he said: "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him, for we shall see Him as He is."

X

THE SPIRITUAL ASPECT

CHAPTER X

THE SPIRITUAL ASPECT

THE subject of healing should be viewed in three aspects: physical, mental, and spiritual.

The first is set forth in physiology; the second in psychology; the third and highest phase, in its religious interpretation.

The new psychology has made discoveries in the study of the mind, which throw wonderful light upon the Bible, and upon the work of Christ. The words of Jesus, which have been accepted by faith, modern science is now proving to be absolutely true. The wall which has so long separated science and religion is being rapidly broken down, and the conviction is growing that true science and real religion, instead of being contradictory, are in perfect harmony.

It is believed that revealed truth will not be discredited by research, but will be more fully confirmed, the more thoroughly

it is understood. Nowhere is this more fully shown than in the developments of mental healing.

Now, as in olden times, the one essential condition is that of faith. Of this state of mind Hudson says, "Faith is the principle which energizes the human soul, and without which the soul is powerless to heal the body. And when Jesus declared to His patients, as He constantly did, 'Thy faith hath made thee whole,' it was a clear, positive, and emphatic declaration or statement of the one basic principle of mental therapeutics. It was equivalent to saying nineteen hundred years in advance just what modern experimental science has demonstrated to be true, namely, that the mental energy that heals the sick resides within the patient himself."

Dr. Sidis agrees with Professor James that there is in everyone potential energy stored away as a reserve to be drawn upon in emergency. He says that there is far less energy utilized by the individual than is actually at his disposal. In the treatment of his patients

he is able to tap these fresh levels of reserve energy and call forth hitherto unsuspected powers. In his own words, he writes, "We are confronted with the important phenomenon of liberation of dormant reserve energy.

"The patient feels the flood of fresh energies as a 'marvelous transformation,' as a 'new light,' as a 'new life,' as something worth far more than life itself."

This, then, is the scientific statement of the mental and spiritual uplift which so often accompanies a case of genuine healing, especially if it be brought about quickly, so that the contrast between the earlier and latter condition is very strong. It is the result of the faith of the patient energized by his will to realize health, and with many is just as marked and definite as conversion or any other spiritual experience.

This gift of bodily health is not made alone to the religious, but seems to be one of the universal blessings proffered to all alike, and to be received and enjoyed by all who obey therapeutic law. Christ healed the

nine thankless lepers as freely as the one who returned to give glory to God. Just as real cures are effected in the great hospitals for mental treatment in Europe as are wrought by the most sincere faith healers and with much better scientific attestation.

Just recently a committee, consisting of ten representatives of the Church of England and ten distinguished medical men, with the Dean of Westminster as Chairman, made public the results of their careful investigations into the subject and power of prayer.

The following is a brief extract from their report: "This committee desire to express their belief in the efficacy of prayer. They reverently believe, however, that the divine power is exercised in conformity with and through the operation of natural laws.

"Spiritual ministration should be recognized equally with medical ministration, as carrying God's blessing to the sick. Health, bodily and mental, is capable of being influenced for good by spiritual means. The

physical results of what is called faith or spiritual healing do not prove on investigation to be different from those of mental healing or suggestion."

The "unco guid" may question this, but the fact remains and suggests that this may be one of God's ways of winning the world to Himself. Christ knew what was in man. He set up no arbitrary standard of fitness, but His appeal was only to the faith and will.

However, He reproved the nine lepers for their ingratitude, and said to one man whom He healed, "Go thy way and sin no more lest a worse thing come upon thee."

There can be no question that the man whose mind is stayed on God will be best able to grasp this blessing. Only Christ, within the soul, can give the peace and poise necessary to an enabling and enduring faith.

> "None else can heal all our soul's diseases,
> No, not one; no, not one."

Or, as Rev. J. M. Campbell in his recent book, "The Presence," has beautifully ex-

pressed this truth, "He is the abiding presence, flooding the soul with strength, healing the body of its diseases, reducing to harmony life's discords, soothing frayed nerves, calming troubled hearts and bringing the entire man into perfect oneness with the divine will and with the divine order. To come into touch with Him is to come into touch with the Infinite. It is to tap the hidden fountain of divine energy, which flowing into the soul makes its possessor 'every whit whole.'"

To the spiritually minded such a blessing affords added reasons for gratitude and love to his Heavenly Father, and his heart must continually sing, "Bless the Lord, O my soul, and forget not all His benefits, who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies."

In trying to define the nature of prevailing faith, R. L. Marsh, the author of a little book on "Faith Healing, a Defense," states the matter very clearly and free quotations follow. He says, "What then is faith? Considered actively, it is the action of the will in

appropriating what God has offered or placed within our reach.

"It is the coöperation of the human will with the will of God, in realizing the purposes of God. Considered passively, faith is the submissive attitude or state of the will in consenting to receive the offered blessings of God.

"Faith is not an arbitrary condition, but a necessary condition to the receiving of salvation or healing, just as the stretching out of the hand is necessary to the receiving of an apple proffered by a friend.

"Faith is the soul's appropriating act.

"God's blessings are not bestowed each by an individual act of His grace and power. They are constantly within reach, having already been given in Christ, and faith is the act of appropriating them.

"The divine, the spiritual, the so-called supernatural, is all about us, just as electricity has always been within reach. But just as man must reach out his hand, appropriate the electric power, and turn its current into the necessary channels, before it works his will,

so he must reach out, take, appropriate, and turn into the necessary channels the spiritual currents of God's life-giving forces before they can avail for his blessing. Such is the faith that saves the soul and heals the body. In either case the power is divine. Faith, therefore, brings the power of God, necessarily, into action. The power of God cannot be withheld from it. And this is not simply because God has promised to do this or that, but because He has so created men that they may use His power when they will.

"And the *willing* to use this power is *faith.* It is the province, the nature, the end of faith to call the divine power into action.

"Faith, then, is the calling into effective action, for a desired end, of the divine energy."

How this energy, which can be nothing less than the Holy Spirit cleansing the temple of his abode, works in response to faith, we may not be able to understand. It is as if by turning that pole of the mind we call faith to the Source of life the vital connection is made through which new strength flows in "and we are whole again."

But we cannot deny that in every other realm of life natural processes are used to accomplish spiritual results, and it may well be that His power flows through its natural channels in the normal operations of the human mind, when seeking health through the appointed way of faith.

In his book, "After Pentecost, What?" Dr. Campbell says on this point: "From the spirit, the body is reached; Christ quickens the spirit, the spirit quickens the body; Christ masters the spirit, the spirit masters the body; Christ governs the spirit, the spirit governs the body. From the throne of the Spirit, He holds sway over the entire man."

Here, then, in the entire surrender of the life to Christ, is the secret of that perfect wholeness which He came to create in his followers.

If, in our quest for health, we must spiritualize our lives, let us not hesitate, no matter what the cost, but press on with courage high, and faith strong, until, our struggles ended, we enter and possess the promised

land of joyous heart and buoyant health, our divine inheritance.

"Thou, O Christ, art all I want;
More than all in Thee I find;
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind.
Thou of life the fountain art,
Freely let me take of Thee;
Spring Thou up within my heart,
Rise to all eternity."

XI

HEALTH THROUGH SELF-CONTROL HOW TO SECURE IT

CHAPTER XI

HEALTH THROUGH SELF-CONTROL HOW TO SECURE IT

AS has been fully set forth in the preceding pages, the form of mind cure into which we are inquiring is based upon the belief that all the bodily forces and functions can be brought under one's control through the will. To recapitulate briefly: The will, when exerted, is a brain stimulus which sets nerve currents or impulses flowing from the cerebrum through the lower brain and spinal nervous system, to every part of the body. These nerve impulses give life and vigor all along their course, and waken weak and lethargic organs to greater activity.

In this manner nerve inhibition is overcome and what seems quite miraculous often results. There is ground for this in a statement of Halleck's when he says, "No constant state, but only a change effected with a certain suddenness, calls to life a nerve

process." Since the circulation of the blood, as well as every other function of the body, is under the control of the nervous system, it follows that this, too, can be stimulated or retarded by these currents passing over the nerves which accompany all the circulatory system, and by means of which the arterial walls can be relaxed or contracted, according to whether more or less blood is needed. This is of first importance, as the blood is the life stream and is the basis of all cures.

Usually we depend entirely upon the automatic action of the body, which after an injury immediately rushes a large supply of blood to the part affected.

The heat and swelling about a bruised area, the inflammation about a fracture in the process of callous formation, and the impervious fibrous membrane formed by the union of myriads of white blood corpuscles about an infected area to ward off a general body infection are all nature's efforts to cure through the healing and reconstructive power of the blood. So if the circulation can always be controlled and can be accelerated by the will,

healing will always be perfect and presumably more rapid. To heal through mental means is never to do anything contrary to nature, but simply to assist or "speed up" her processes by conscious effort instead of simply "letting nature take her course."

To send fresh energy consciously to the point at need is simply a reinforcement of the natural elements, which may turn the tide and bring victory out of defeat. To secure this power over yourself, realize your privilege to be master of yourself and bring the body into subjection through commands, willing mentally any effect, in harmony with nature's operations, which you desire to produce. As heretofore explained, these commands are transmitted as nerve impulses or currents by the brain and nervous system to all parts of the body.

In explaining how to secure this mastery of the body, emphasis must be laid upon the absolute necessity of giving the process adequate time and attention. This is the crux of the whole matter. If one is to be his own physician, or healer, he must be both vigilant

and diligent. *Instead of denying disease and the evidence of the senses, affirm the greater power within to overcome it. Instead of ignoring sickness, recognize it and deal with it accordingly. Sickness is one of the most patent facts of life, and cannot be wiped out of existence by a mere mental negation.* But face it without fear, and bravely make use of the weapons which an aroused will and the physical forces supply to master it.

The disciples of New Thought go into the silence, and give the body commands, though not in the simple way herein outlined.

The followers of Christian Yoga make what they call "the silent demand," the Christian Scientist "realizes his being." In all cases the object is the same, that is, to place themselves in such an attitude of body and mind as shall enable them to realize their desire or prayer for health.

What we must also do is to take time to "get hold of ourselves" in such a way that we may, through divine help, secure perfect control of both mind and body.

When first trying to bring the body under

control it is necessary to give the commands often, at least twice a day and the last thing before going to sleep and immediately after waking are recommended. Then one is better able to shut out the world and its cares, and can look within and there come into closer connection with the Life Giver, the source of all health. Another rule as to time is to begin the effort to overcome illness just as soon as it is realized. Do not wait till any condition becomes serious, but try at once to "nip it in the bud."

In acute conditions, repeat the commands frequently, as often as the mind is capable of the necessary labor. As one lady, formerly the wife of a physician, said, "Take as often as indicated, until relieved."

The first essential is to secure as perfect relaxation as possible, consciously letting go every limb and muscle, until the body is limp. This, of itself, relieves tension and pressure, smooths out the taut nerves and tired muscles, permits freer circulation, and allows nature to do her work without interference. When teachers of physical culture

can restore nervous pupils to health simply by teaching them how to relax, it is well worth anyone's while to cultivate the habit.

A proper mental condition is also essential. When you look within, desiring to set your physical house in order, you should remember that you are dwelling in the temple of the Most High and should reverence the body which God honors by His presence. Under such circumstances one must exclaim, "I am fearfully and wonderfully made." But when we realize that this marvelously intricate and delicate mechanism is given into our keeping and that we can make of it practically what we will, our minds must surely be filled with gratitude to the Giver of all good. Earnest prayer for courage, fortitude, patience, persistence, and every mental and spiritual gift necessary to success prepares the mind for its task. Let the mind be at ease, with the same simple, implicit trust in which you would ask in prayer for any other good thing without questioning or anxiety as to the outcome.

In seeking physical as well as spiritual blessings we must become as little children.

These great blessings are not reached through the intellect, but through the instinctive, intuitive faith of the soul. Aside from the assurance you may have of divine help in your efforts, you should have entire confidence in the well established principle that the mind should control the body, also that it is your privilege to gain health by controlling the mind, and through its power rule the body. You should also have the conviction that it is God's will that you should be well and that health may be yours by obeying His laws and coöperating with him in casting out and overcoming disease just as you would overcome and cast out sin. So long as one thinks that his sickness is a punishment or for discipline, he will make no progress. On the other hand, when we remember that Christ healed all who came to Him in the right spirit, we must realize that He was doing the will of the Father, and may rest assured that it is just as much God's purpose and desire for His children that they should be sound in body as to be pure in heart.

Concentration upon the object to be attained is most important; so in giving the commands hold the mind as firmly as possible to its task. Give the command in faith that it will be obeyed, and do not neutralize it by a subsequent doubt or fear. The nerve wire can carry but one message at a time and the last one over will be the one which will express the real state of the mind and will be obeyed. Expect response in conformity to your will, but be brave and patient till you secure results.

To constantly examine yourself or your symptoms is not consistent with a trustful faith. Avoid introspection except just at the time and for the purpose of the self-treatment. In case recovery is delayed, study to see if you are fulfilling the conditions. Never get discouraged, but remember that in the divine order it is "first the blade, then the ear, and then the full corn in the ear."

Often these cures are matters of slow growth, but they may be all the surer for that.

An oak does not reach maturity in less

than a century, but it is the most enduring of trees.

Probably our noble sequoias were growing when Solomon was building the temple, but they still rear their lofty columns in the groves which were God's first temples. So it is true in life, as in nature, that the best things are of gradual development, even though in their culmination or blossoming they seem very sudden or miraculous.

Let your mind be at rest in hope. Join the "Don't Worry" Club. Trust in the Lord and wait patiently for Him, and when you have given the commands, faithfully and earnestly, dismiss the matter from your mind till the regular time comes around again, and meantime live a sane, normal, happy life.

Since the foundation stone of this matter is self-control, or control of the body by the mind, it is self-evident that the mind itself must be entirely under the control of the will. So one should preserve his self-control in every other respect, not allowing himself to be disturbed by anything which may happen.

When seeking such a wonderful boon as freedom from pain and weakness, surely it is worth the price we must pay, even though it does take an effort always to be calm and sweet tempered.

It is hardly necessary to add that one should be bright and cheerful at all times.

The path to physical well-being, as well as to spiritual power, is not through theology, psychology, or metaphysics, but through obedience.

When we bring every thought into captivity to the law of Christ, success is assured.

Remember always that you have the remedy within yourself, and that if you fulfill the conditions and persevere, it is only a question of time till you will be master of yourself in body as well as spirit. After all, the only absolutely essential thing is to believe that this blessing is for you as well as for others, and to act upon that belief, leaving the results with a higher power.

If we obey the law of the power, the power will obey us; and if we do our part in trying to bring our bodies back to a state of health,

we may rest assured that the Power which "worketh in us to will and to do of His good pleasure" will reinforce our puny efforts with His Almighty will.

So may we safely commit our way unto the Lord, and, trusting in Him, know that He will bring it to pass.

"I cannot do it alone,
The waves run fast and high,
And the fogs close chill around,
And the light goes out in the sky;
But I know that we two
Shall win in the end, —
Jesus and I.

"Coward and wayward and weak,
I change with the changing sky;
To-day so eager and brave,
To-morrow not caring to try;
But He never gives in,
So we two shall win, —
Jesus and I."

XII

MODUS OPERANDI — Continued

CHAPTER XII

MODUS OPERANDI — Continued

A SUGGESTIVE general self-treatment is as follows:

Commencing with the brain, go through its different portions in thought slowly, and continue throughout the entire body one organ at a time, firmly commanding or willing each part to do what by nature it should do.

For example: I command the arteries and blood vessels in the brain to open to allow free entrance of blood. I command the life forces in the blood to overcome all disease there, I command the brain to do its work in clear thinking. I command every artery and cell in the lungs to open to allow free circulation and perfect breathing. I command the life forces to overcome all disease there.

Continue until you have given the commands or sent nerve currents of power to every organ of the body. To command the establishment of the normal circulation in

every part of the body will equalize the amount of blood.

It is often a great help to place one's hand over the organ treated, as it helps to focus the attention and brings the will to bear more directly upon the point at need.

Another method of procedure is to treat the nervous system, commencing with its center, the brain, passing in thought down through the medulla and spinal column or through the trunk and out through the limbs one at a time to the extremities, opening the arteries and blood vessels which everywhere accompany the nerves. Hold yourself in what Dr. Carpenter calls the attitude of "expectant attention," and as you proceed imagine you see the work actually going on.

It is the nutrient oxygenated blood which energizes and rebuilds nerve tissue, and the relaxed body and the expectant state of mind furnish the favorable conditions for its ready flow.

One understanding the matter fully can give more general commands and can control the nerves by saying "Be quiet! be calm! be

strong! do your work of controlling circulation and stimulating the vital processes," and so on. The same results will follow as though all the physiological action was kept in mind.

To a cramping muscle, you can say, "Relax! let go!" to a weak muscle and a sagging organ, "Contract! draw up into your proper position!" and in either case the message will be carried and obeyed, if insisted upon. If fever threatens, command the opening of the pores; if in a draft or overheated, close them. If a cold starts, give a general treatment to energize the whole body, relieve congestion wherever present, and take a "mental physic" by commanding the liver, bowels, and other organs concerned to become active and "carry off the cold."

In all this effort to mentally master the body there is nothing to hold the will to its task like an emotional interest. So put into it all the feeling which your need warrants and it will multiply the motive power of the command.

Many practical questions will arise, one of which will be, "How can I know what com-

mands to give in case I do not know what ails me?" A general treatment of the nervous system and the circulation will directly affect every part of the body, but in case of doubt, in the present state of our knowledge one should secure the best possible diagnosis. If a physician is employed, learn from him what effect he is endeavoring to produce, and work in harmony with his efforts. A physician was recently heard to give directions for self-treatment to a patient suffering from a severe cold, to cause bowel action through commanding the action of all the organs concerned, just as we would do.

The healing cults secure results with no knowledge of the body, indeed while denying its existence, so it is possible for one to help himself with only a very general knowledge; but an intelligent uuderstanding of the body and its operations will be helpful, and will no doubt bring better results.

Another question is, "Can harm be done by giving the wrong command?" It seems most unlikely. Dr. Sadler states that the automatic processes cannot be perceptibly

interrupted by the mind, and that all the natural orders passing over the nerves are censored by the great ganglia or relay stations. A naughty child can hold his breath till he is black in the face, and an insane woman has been known to hold her breath till she suffocated, but these are conditions where reason has abdicated her throne, and do not apply to sane beings who are using the will only in harmony with the regular action of the bodily organs.

Mothers will ask, "Can I treat my children while they are too young to treat themselves?" Speaking without experience, the answer would be, "I would certainly try," without neglecting any other wise means of relief. Suggestion is universally recognized as a most powerful force in the training and education of children, and in matters of health it may well be efficacious; however, the main purpose of this treatise is to teach the underlying principles by which health is to be secured through self-help. In treating another exert the will through commands just as for yourself.

"Can I treat anyone at a distance?"

We may not be able to explain how this would be possible, but since so many healers claim to do so, it may be well enough to give the opinion of one of our wisest mentalists.

Dr. Carpenter writes: "Looking at nerve force as a special form of physical energy, it may not be deemed altogether incredible that it should exert itself from a distance so as to bring the brain of one person into direct dynamical communication with that of another without the intermediation either of verbal language or movements of expression." Some believe this process is akin to what takes place between the transmitter and receiver in wireless telegraphy, which was once thought incredible.

He adds that to deny this possibility would be unscientific. Others must answer these questions from their wider knowledge and experience.

Another will ask, "Must I give up all other means?"

The writer would not be willing to assume the responsibility of advising anyone on this

point, but can see no conflict between a hot water bag applied externally to increase circulation, and a mental force exerted from within for the same purpose. It may be true that one will naturally put more energy into his mental efforts if he realizes that they are his sole dependence. On the other hand, a more fearful mind might, at first, be thrown into a panic and be unable to accomplish anything if he felt obliged at once to depend entirely upon powers as yet untried. "Let everyone be fully persuaded in his own mind."

If one desires, it is possible to leave off medicines gradually by reducing the frequency and size of the dose, and in time he can so build up the health that he can dispense with everything except the mental means. But it must be acknowledged that many of the greatest triumphs of psychotherapy have been won where physicians and material remedies have been found unavailing, and both have been given up at once.

It is hardly necessary to say that every other means by which health is upbuilt is

still available. Deep breathing, fresh air, exercise, good food, sanitation, and obedience to all the known laws of health are wise and well-tested aids.

It is the height of folly to reject or despise the certain results of scientific investigation, but experience proves that one can soon emancipate himself from dietary fads. A well energized stomach can soon dispose of a wide variety of foods, and improved digestion become the best possible source of renewed health.

Perhaps someone is even now asking, "Does this mean the conquering of the last enemy?"

In the first flush of enthusiasm over her wonderful experience in regaining health through control of the life forces, the writer happened to speak of it to a lady who said impulsively, "Oh, I don't believe it! If you could do that you could live forever!"

To be sure, science is now teaching that there is no inherent reason why life should not be indefinitely prolonged if the cells could be constantly rebuilt, and everything points to the fact that the man of the future

will live longer than the present generation. As it is, the vast majority of deaths are premature and few can be called natural.

Old age is not a disease, and who would not prefer to come to his time of departure like Moses with "eye undimmed and his natural strength not abated," than to pass through the physical and mental decrepitude which attends so many in their declining years?

All have known some instances of such a "green old age," where at the last only a sigh has marked the translation of the passing saint.

Dr. Quackenbos teaches that the mental faculties can be preserved by suggestions causing an undiminished supply of blood to the brain, and predicts the return of the age of euthanasia, or "sweet and happy dying."

He who has lost all fear has conquered death, and to him indeed, "There is no death, what seems so is transition." There is every reason to believe that natural death is as painless as birth.

To the man who has lived as God ordains,

there comes a time when his thoughts naturally turn away from earth to "the better land" and he sings:

"There the sunbeams are ever shining,
Oh, my longing heart, my longing heart is there."

His soul is ripe for the garner, his will to live is no longer dominant, and his only desire is "to depart and be with Christ, which is far better."

Well may we all pray, "Let me live the life of the righteous, and let my last end be like his," "for the end of that man is peace."

SUMMARY

Health through Self-control

This form of cure is based upon the belief that all the bodily forces and functions can be brought under one's control through the will. Of first importance is the control of the circulation of the blood, which is the life stream, and is the basis of all cures.

To secure this power, assert your self-mastery, and bring the body into subjection by enforcing the desire through the commands.

These commands are transmitted by the brain and nervous system to every part of the body, and will be automatically obeyed under the outlined conditions.

Time. — Last thing at night, and first thing in the morning, just after prayer, and in the middle of the day when resting, if convenient, giving from ten to twenty minutes each time.

Relaxation. — Secure as perfect relaxation as possible before giving the commands, as this relieves all strain and allows nature to do her work without interference.

Mental condition. — First: the same implicit, simple trust with which you would ask any other good — without questioning or anxiety as to the outcome. Second: confidence in the principle that the mind should control the body, and that it is your privilege to gain health by controlling your mind. Also that it is God's will for you, and health may be yours by obeying His law's, and coöperating with Him in casting out and overcoming disease just as you would cast out and overcome sin.

Concentration. — In giving the commands, hold your mind as firmly as possible to the subject. Discipline both mind and body until you can enforce obedience. *Expect response*, but be brave and patient until you secure results.

Self-control. — Preserve your self-control in every other respect, and do not allow yourself to be disturbed by *anything* which may happen.

Remember always that *you have the remedy within yourself*, and that if you fulfill the condition and persevere, it is only a question of a little time until you will succeed.

Method of procedure. — Commencing with the brain,

go through the body in thought, one organ at a time, slowly, firmly commanding the organ to do what by nature it should do, as follows:

I command the arteries in the brain to open to allow free entrance of blood. I command the life forces in the blood to overcome all disease. I command the brain to do its work in clear thinking. I command every artery and cell in the lungs to open to allow free circulation of blood and perfect breathing. I command the life forces to overcome all disease there. Continue until you have given the command to every organ and all parts of the body, with special stress on the parts especially affected, including the nervous system.

You can stimulate digestion by commands to the stomach glands to produce more digestive fluids; can relieve indigestion by forcing the pylorus to open and allow the food to pass out. You can cause the bowels to act by willing the organs concerned in elimination to function properly. In every case mentally will the effect you desire to produce according to your special need.

XIII

PRACTICAL SUGGESTIONS

CHAPTER XIII

PRACTICAL SUGGESTIONS

HEALTH is a relative matter, and all may not expect to attain the same standard of vigor.

Hence, in your seeking, do not look for a miracle that will transform a weakling into an athlete, but be thankful to make as much as possible out of your natural constitution.

Temporary relapses into former conditions sometimes occur, but this is equally true in convalescence through any other means.

It seems to be a law of the nervous system to find its equilibrium by a series of "ups and downs." Progress in anything in life is seldom steady, but if the general trend is toward recovery, there is no reason for discouragement, but rather for getting a little stronger grip on one's self. Improvement may be rapid at first, but slower later. The reason may be found in this statement from Hoffman: "Nervous energy for any kind of response

is limited. If the stimulation is continuous the response must become gradually less energetic." This would indicate that in the use of the will the nervous reserve is first drawn upon, and afterwards the improvement is to be made by building up impaired tissue, which is a much slower process.

However, we must continue to use the stimulus of the will, as "long continued stimuli tend to make new reflex paths in the nervous matter."

We are told that a certain amount of stimulus is expended in rousing nervous matter.

If no more is added, the inertia will not be overcome. Does not this show the need of perseverance in sending, not weak suggestions, but imperative commands, over the nerve paths?

Every intense form of mental activity tends spontaneously to work itself out for good or ill upon the body, or to "generate its actuality," so in willing to be well one is proceeding not only according to the law of faith, but of fact.

Some will succeed sooner than others for various reasons. A stronger faith, a more responsive nervous system, a more plastic brain and body, may all be contributing causes to success, but the possibility is open to all, and will be grasped by many as soon as presented to them.

Of this matter Dr. Schofield writes: "Mental therapeutics may be directed by the patient himself in calming the mind in excitement, and arousing feelings of joy, hope, faith and love." Also, "We are inclined to believe that the forces a patient can set in action to cure himself are far greater than most imagine, and will undoubtedly be used more and more."

The nervous system is the first to feel the effect of the mental treatment, but some physiologists believe that the energy of the mind is imparted to all the life forces, that in time of need the will can act in union with the natural tendency of the body to summon the white corpuscles to the rescue and stimulate them to greater activity.

Dr. Sadler and Professor Olston both suggest this possibility, which if true opens

the way for the healing of a great variety of ailments.

Dr. Schofield says, "Believing as we do that the old division into functional and organic diseases is merely the expression of our ignorance, and that all diseases, even hysterical, probably involve organic disturbance somewhere, we may believe that mental cures are not limited to so-called functional diseases at all."

While realizing that "all things are possible with God," yet this, or any other form of mental healing, cannot be a universal panacea because of the human element in it.

If disease has advanced to the point where there is a great deal of cell destruction in vital organs, or where the reserve strength has been exhausted by prolonged struggle, perhaps the best that can be hoped for is partial restoration, but at any rate the full power of the latent capacities of mind and body will have been drawn upon.

The only way to build up the moral character of the child is to "bring him up in the nurture and admonition of the Lord."

Just as true is it that to early learn and obey the mental laws through which one can build up a strong resistance to the first inroads of disease is the only sure way to constant health.

The great endeavor of our leaders in this line of thought must be to bring these truths to the attention and comprehension of the masses, till all shall know and enjoy what is now the possession of the few.

XIV

THE SCOPE OF THE WORK AND ITS LIMITATIONS

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THE SCOPE OF THE WORK AND ITS LIMITATIONS

IN writing of the scope of this form of mind cure, it must be understood that the writer is speaking from observation extending over a period of but three years. But enough has been seen and done to demonstrate that it is as efficacious as any other form of mental treatment. The same kind of ailments as are successfully treated by the Christian Science, Immanuel, and other practitioners, yield to this self-treatment. Through private instruction, in parlor classes, and in large meetings held in our church, these principles of healing through self-mastery have been taught and the hearers have applied them to their own needs. Among those in attendance, many have been able to grasp the truth and apply it to their great advantage. Only ladies have been in the classes, but all earnest, intelligent women

from probably a dozen different denominations. No bar of any kind to attendance was set up, except that of curiosity, and no charge was ever made.

Among the ailments overcome, either reported privately or spoken of in the meetings, are insomnia, various forms of indigestion, — in one case of seventeen years' standing, — chronic vomiting, sick and nervous headaches, constipation in its most severe forms of from twenty to twenty-five years' duration, muscular cramps, neuritis, nervous chills, prolapsus uteri, mental depression and irritability, palpitation of the heart, dilation of the heart, nervous breakdown with severe pain in spine, accompanied by melancholia and tears, such poor circulation that no amount of clothing would give warmth or comfort, loss of memory, mental confusion, backache, autointoxication, a variety of colds and catarrhs, severe neurasthenia, nervous debility, deranged womanly functions, falling hair, and many other conditions. More serious troubles, as chronic appendicitis, heart weakness, high blood pressure, hemorrhages

from different sources, have been greatly helped.

In consequence, many minds have been cleared and cheered, health and happiness have been twin guests, and gratitude has increased the spiritual life. As one dear young lady said after recovery from a condition which her physician said demanded a surgical operation, "I never before appreciated my mind or knew how much I owed to God for giving it to me." Another said, "Every cure has passed me by till now." Another, "It is a perfect revelation to me to learn that we have such a power within ourselves."

Many of these persons had studied Christian Science and been under its healers for long periods without avail, but were able to grasp this simple teaching and received help at once through their own efforts.

One lady, after reporting the physical benefit received, said, "I have tried Christian Science and New Thought, have dipped into spiritualism and the occult, but now I have found just what I want," and the best of it was that she had found it within herself.

How often do we seek the wide world over, only to come back to find our treasure right at home. "The word is nigh thee, even in thy heart."

These, at first blush, do not seem very serious ailments, and yet they affect happiness as much or more than more dangerous diseases. To cure nervous weakness of any kind is to ward off the grave consequences which follow in its train. To keep the body up to normal is to give it power to resist infection, contagion, and every other threatening invasion.

Who can estimate the value to nutrition and body building of good digestion? Or the advantage to health of a clean alimentary canal, especially the colon, — the so-called sewer of the system, — the most fruitful source of disease in the whole body?

Only time and experience will prove how wide is the range of application of the mind as a sanative agent. The only wise procedure is to begin early, and not wait till so-called incurable conditions have developed.

The old way was to try every possible

earthly expedient, and then when hope was all but fled expect God to perform a miracle.

The safer course is to learn to obey the mental laws of health from the first, just as the child learns to obey human and divine laws. The old hymn runs:

> "While the lamp holds out to burn,
> The vilest sinner may return."

Yes, he may return, but how few in reality do return after a life spent in sin.

Just so, the confirmed invalid has a tremendous handicap to overcome, and pain, weakness of faith and will, real mental inability for the effort, are often insuperable obstacles to his success.

Our authorities say that the range of diseases which can be reached by the mind is constantly widening. They also say that mind has its limitations, but they have never been reached. Nowhere is Christ's saying more applicable than here: "According to your faith be it unto you."

We certainly cannot limit God's power, which is ever constant; but realizing the part

the human mind plays, it is easy to see how each can limit his own possibilities. The present generation is seeing but the first faint gleam of this wonderful truth, but in future years mental hygiene will be taught from early life, bodily health will be as much the heritage of the race as any other promised blessing, and it will be "without money and without price."

CONCLUSION

CONCLUSION

NO one can realize more fully than the writer the inadequacy of this effort to bridge the chasm existing between the extreme positions occupied by the material scientist, who sees in mental cures only the drawing out of the hidden powers of the mind through suggestion, and the advocate of faith cure, who attributes everything to a direct act of God in miracle working.

Between these extremes are many different theories leaning to one or the other of these views, but usually but one side of the shield is seen and presented.

Perhaps it is to be expected that the scientist will recognize only the human side, and the religious man only the divine elements involved. But in the mind of the writer, the gap is fully closed, and the reconciliation is complete. We may safely say that both have a measure of truth, and since

two truths never conflict, there must be some way of harmonizing them.

The Creator has evidently endowed man with greater powers than he has hitherto realized, but these powers are available only under certain conditions and can be used only according to laws of which we have been ignorant.

We are now learning the laws controlling these human powers, through scientific study of the mind, through psychological experiments in the laboratory, and through the practice of various forms of mental therapeutics.

But when the brain has been studied and mapped out, the mind analyzed and its action observed, there is still something beyond, which comes in to supplement the personal endeavor, which cannot be realized except by those who have felt its power.

One last personal word will be permitted on this point. This method of healing was presented to me as a scientific matter purely, and was used in that spirit, but in the

subsequent experience its spiritual qualities were fully realized.

The results were so far beyond anything expected merely in response to the will, that the only possible conclusion was that the work wrought was not only in accordance with divine law, but through the mighty energy of divine power.

Nor does this view tend in any degree to discredit science, but rather to exalt it, through an experience showing how nearly science has demonstrated the ultimate truth of religion that in the matter of healing as in all else concerning our welfare, "We are workers together with God."

Whatever the scientist may think, the religious mind should be fair and broad enough to welcome an interpretation which fully acknowledges the presence and power of the divine energy, and yet shows that man's initiative effort is in accordance with the known facts of scientific discovery.

Thus the two phases of the subject, instead of being contradictory, become complementary truths, and a way is thus opened up for man,

through divine assistance, to work out his physical salvation.

A sincere effort has been made to treat this subject with great moderation, while fully realizing its far-reaching possibilities. To make extravagant claims is only to court humiliation, since ideal and universal results can be reached only after the truth has been fully incorporated into the mind of the world.

We know we are but heralds of that time of which the Lord said, "In that day I will put my laws into their mind, and write them in their hearts," and when the prophesy, "All shall know me from the least to the greatest," is fulfilled, obedience to these laws will mean the salvation of the whole man.

May God speed the day!

"Hear the footsteps of Jesus!
He is now passing by;
Bearing balm for the wounded,
Healing all who apply;
As He spake to the suff'rer,
Who lay at the pool,
He is saying this moment,
'Wilt thou be made whole?'"

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